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A HANDBOOK OF TURKEY IN EUROPE

Compiled by the Geographical Section of the Naval Intelligence Division, Naval Staff, Admiralty

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NOTE

THE present volume deals with Turkey in Europe according to the political frontiers which exist at the present time. Although these political frontiers are in a fluid condition, the area under consideration has a unity of its own, as defined by the River Maritsa on the west, the hills which bound the country to the north, and the sea on the other two sides.

The information in this volume has been compiled largely from official reports, from a collation of the works of travellers, and from histories of the recent wars in the Balkans. The maps used have been chiefly those of the General Staff of the War Office 1 : 250,000, the Austrian Staff Maps 1 : 200,000, the official Turkish Survey 1 : 210,000, the old Bulgarian Survey 1 : 126,000, and the revised Bulgarian Survey, 1 : 210,000. Information given concerning bridges and the surface of roads must be used with caution, as conditions change quickly owing to neglect and misusage. The actual course followed by unmetalled roads may, in places, be changed every year, although the general direction would remain the same. The number of people in the country villages and small towns is apt to be changed or modified by political conditions, and the attitude of the people cannot be counted upon.

The Admiralty will be glad to receive corrections or additions.

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SECTION I

CHAPTER I

BOUNDARIES AND PHYSICAL FEATURES

The frontiers—The Istranja Dagh—The Chatalja Peninsula—The hills of south-west Turkey—The Gallipoli Peninsula—The Central Plateau—Islands of the Sea of Marmara.

Land Frontiers and Natural Divisions

The Treaty of Constantinople between Bulgaria and Turkey, October 29, 1913, and a subsequent Convention between the same countries on July 26, 1915, fixed the boundaries between these two countries. The Balkans now fall entirely outside Turkey. The frontier starts from the mouth of the little River Rezvaya, on the Black Sea, less than thirty miles, as the crow flies, north of Midia. It proceeds in a general direction westwards, following up the Rezvaya valley through mountainous and almost trackless country. The stream flows through an almost unbroken defile, rocky and winding. The heights on either side are thickly wooded in their higher parts. To the west of Kamilaköi the frontier bulges northward along the high northern crests of the Istranja Mountains. After striking the old Turco-Bulgarian frontier, at a point $2\frac{1}{2}$ miles NE. of Turk Alatli, it begins to take a general south-westerly direction, describing a rough semicircle round Kirk Kilisse and Adrianople, which at the nearest points are about seventeen to eighteen miles from the frontier. Turning southward, it leaves the old frontier, about $1\frac{1}{4}$ mile NNE. of the village of Derviskamog, and follows down the course of the Dermen Dere. The frontier next takes a short turn westwards between the villages of Bulgar Lefke and Turk Lefke, and then proceeds due south, along the top of the watershed between the Bük

Dere and the Demirhan Dere, affluents of the Maritsa. Instead of crossing the Maritsa, however, the frontier (according to the Convention of July 26, 1915) now bends south-eastwards, following down the channel of the river. The Maritsa is the frontier between Turkey and Bulgaria for the rest of its course. About 1½ mile ESE. of Ferejik the delta of the river begins. The frontier follows the right or W. arm. Thus the marshes of the Maritsa and the river mouth fall to Turkey.

Dimensions. European Turkey thus consists of a compact area, which (excluding the peninsula of Gallipoli) is nowhere more than 100 miles long from north to south, and 150 miles broad from east to west. It is naturally one of the strongest countries in the world. Its frontiers are not long, and are defended in every direction by formidable barriers. It is penetrated by no navigable river.[1] The country itself is a mass of low mountains. For support it can draw upon the resources of Asiatic Turkey. Turkey in Europe is simply a quadrilateral of broken, difficult country with the centre of power, Constantinople, at its south-eastern corner. Constantinople is itself by nature one of the strongest places in the world, shut off from the rest of Europe by the straits of the Bosporus and the Dardanelles. In front, it has the rugged mountainous country of Asia Minor; behind, it is defended towards Europe by a wall of mountains, with valleys which a little engineering can turn into swamps and lakes.

The Istranja Mountains. The great physical feature which binds together the whole of European Turkey, or Thrace, is the range of the Istranja Mountains. These consist of masses of gneiss and granite, which begin in south-eastern Bulgaria, where the Balkans run down to the Black Sea just north of Burgas. From this point, the Istranja Mountains, taking a southerly direction, form the high country at the east end of the Roumelian Plain, and are an almost inaccessible wall towards the Black Sea. Steadily rising in average height, they reach their highest point in the peak of Buyuk

[1] The Maritsa is navigable for barges only, as far as Adrianople. In its lower reaches, sailing boats of 30 tons burden are used.

Magiada, which is 3,395 ft. high. The ridge then continues south-east, parallel to the coast of the Black Sea, and with its crest-line at a distance which varies from about 21 to 8 miles from the sea.

The Hills of South-western Thrace. In the neighbourhood of the Kara Tepe (alt. 1,587 ft.) the ridge bifurcates: the main branch continues south-east to form the Chatalja Peninsula, at the extremity of which is Constantinople; the other branch, bolder and more elevated than the Chatalja–Constantinople section, goes south-westward. This south-western group includes the hilly region which forms the northern part of the basin of the Sea of Marmara; and also the high country of the Tekfur Dagh, the Kuru Dagh, and the Gallipoli Peninsula.

Although all the hills of Turkey, thus comprehended, form one great system, it is usual to treat the Tekfur Dagh, the Kuru Dagh, and the Gallipoli Peninsula as separate features, and to limit the term Istranja to the great range which runs parallel to the Black Sea, from the neighbourhood of Burgas to Constantinople.

The North-eastern Face of the Istranja. For the greater part of its course, from north to south, almost as far as the Chatalja lines, the Istranja mountain system runs as a long ridge of wooded hills, with deep, well-watered valleys, but the whole sparsely inhabited, and with few roads and tracks. On its eastern face the ridge throws out an almost continuous series of spurs and hills which close European Turkey towards the Black Sea, and form a steep and almost inaccessible coast. From the sea, the coast from Kuru Burun (Iniada Burnu) in the north to Kilios Point in the south presents only cliffs and bluffs and high rocky points, with patches of sand and beach where the streams have cut their way through the rock into the sea. There is no good harbourage to be found on this coast.

The South-western Face of the Istranja. On the south-western side, the Istranja mountain country descends with gentler slopes to the broken table-land of clay and chalk which extends from the basin of Adrianople to Silivri on the Sea of Marmara.

General Character of the Istranja Country. The whole Istranja mountain system from north-west to south-east is covered with wood, except in the valleys and on the highest peaks. This wood is chiefly oak and beech, and a certain amount of pine ; none of the trees attain to any great size, and the bulk of the hill country is covered only with scrub and thick underwood, difficult to traverse and offering excellent cover. On the higher slopes, the exterior of the granite tends to decompose, forming a rough broken surface on which walking is difficult. The valleys afford some scope for cultivation and pasturage, and the hills support a few sheep. But as a whole the Istranja district offers no resources or supplies, just as it offers no fit route or means of communication through it. There are two made roads through the northern part of the Istranja, in European Turkey, one from Kirk Kilisse to Tirnovo (within the Bulgarian frontier) ; the other from Bunarhissar through Samakov to Iniada. Farther south there is a road from Chatalja through Istranja village to Serai, and from there on to Midia, on the Black Sea coast ; but this is a very bad road.

The Natural Approach to the Chatalja Peninsula

There is thus no natural approach to the Chatalja Peninsula and Constantinople from the north-east, by way of the Istranja Dagh. The only route which is comparatively free from natural obstacles and moderately rich in natural resources is from Burgas westward along the country between the Istranja and the Balkans. By this way the Tunja Valley can be reached, and, down the Tunja, Adrianople. A short cut was taken by the Bulgarians in 1912, when they had sufficiently improved their roads to enable them to break through the northern Istranja down the line Burgas–Kirk Kilisse.

The Chatalja Lines. Whether, taking the land-route, one approaches Constantinople from the direction of the Black Sea (which is practically impossible), or from the west-north-

west, across the bare central table-land of Turkey, one has still to pass through the neck of land between the Sea of Marmara and the Black Sea into the Chatalja Peninsula.[1] This peninsula, which stretches south-eastward to Asia Minor, is a continuation of the Istranja Dagh, but is marked off from the solid block of Turkey by a crest of hills running across the peninsula at about a height of 600 ft., between the Lake of Derkos on the Black Sea, and the Buyuk Chekmeje Lake on the Sea of Marmara. On either side, north-west and south-east, and running roughly parallel to the crest, are the channels of the Ak Dere and the Kara Su. This crest, with its river trench in front and behind, forms the Chatalja Lines.

The Chatalja Peninsula

Behind the Chatalja Lines the country to the Bosporus is an accidented plateau of fairly uniform heights. It is cut by valleys running parallel to each other from north-west to south-east. On the side of the Black Sea the coast continues to be steep and difficult of access. On the side of the Sea of Marmara the coast is broken by river mouths, which form deep and safe estuaries. The interior of the peninsula is fairly open and undulating on the south ; the northern part, being a continuation of the Istranja Dagh, is higher and wooded. The heights run from 300 to 700 ft. The Belgrade Forest stretches from the neighbourhood of Lake Derkos almost to Therapia. The trees do not grow to any great height. They are chiefly oak and chestnut, with beech, plane-tree, and some pine. The actual forest-portion is about seventeen miles in circumference. It contains a certain amount of game—pheasant, roebuck, and also, it is said, some deer and bear. The valleys of the streams which run through the forest are green and pleasant, and there is a little cultivation. The chief value of the forest was originally to conserve

[1] For an approach by sea, the bay between Kilios Point and the mouth of the Domuz Dere is of great military importance. The shore is sandy, and there are 3 to 4 fathoms of water.

the water-supply of Constantinople. Certain of the valleys were turned into reservoirs by means of dams. But these reservoirs got low in summer and spread fever. Water now comes from Lake Derkos in a pipe along the ridge between the Ali Bey Su and the Gök Su. But, even if this were cut off, water could be obtained from the wells of Scutari.

There are no good roads through the Belgrade Forest. The city of Constantinople itself is 8 to 10 miles outside the forest area, and is protected by a line of low hills which run from the Bosporus, north of the city, round almost to San Stefano on the south, by way of Ramis Chiftlik and the Daoud Pasha Barracks.

The South-western Hill Country

The Hills of South-west Thrace. The hills that detach themselves from the Istranja Mountains about Kara Tepe run down in undulating and almost bare country, in the neighbourhood of Chorlu, to the Sea of Marmara about Rodosto. The water of the country is thrown off westwards into the great system of the Ergene. From about Rodosto the hills spread out westwards and northwards, forming a broken massive plateau, round the north of which the Ergene runs to reach the Maritsa. This plateau is the district of the Tekfur Dagh, the Kuru Dagh, and the Yaila Dagh.

The Tekfur Dagh. The Tekfur Dagh is the highest part of this region. It is a mountainous area of micaceous sandstone, extending from the neighbourhood of Rodosto to Gallipoli, steep towards the sea, sloping more easily towards the interior. Although by no means to be described as forest country, the Tekfur Dagh is to a large extent covered with brushwood, and in places with pines. It is a region offering plenty of cover to defenders, and great obstacles to an invading force, although, as already stated, the slopes are easier to an approach from the side of the Maritsa than from the coast of the Sea of Marmara. There is, consequently, no proper road along the coast from Gallipoli town to Rodosto. The heights are

very considerable. The crest of the whole range runs parallel to the coast of the Sea of Marmara at a distance of about 4 miles inland. Its highest points are Yeniköi on the south-west of the range (1,264 ft.), Pirgo (3,024 ft.), and Batkazan (2,875 ft.) towards the north-eastern end.

The Kuru Dagh. Separated from the region of the Tekfur Dagh by the Sayan Dere, and its continuation the Kavak Dere (which flows into the Gulf of Xeros), is the Kuru Dagh. This low range really begins north of Enos, in the Chatal Tepe, a hilly, scrubby district east of the Maritsa mouth, between the Gala Lake on the north and the Gulf of Xeros on the south.

The Chatal Tepe near the village of Tzandir rises to a height of 1,168 ft. Its numerous ravines and dry water-courses, its thick scrub and thorn, would make it extremely difficult to traverse. But the Enos–Kavak road only runs along the southern edge of it, through country which has no other natural obstacles than a number of fairly shallow ravines. The country to the south, down to the Gulf of Xeros, is easy, open, dotted with trees, and used for grazing.

About Chelebi (alt. 440 ft.) the country has an almost park-like appearance. Instead of being covered with scrub, it is dotted with trees, and the crest-line commands the country north and south: on the north to where the land slopes down to the marshes east of Lake Gala, on the south to the level plain round Tuzla (Salt) Lake (which must be distinguished from Eski Tuzla Lake, about 12 miles to the east).

To the east of Chelebi the Kuru Dagh stretches down to the sea from an altitude of about 700 to 300 ft. Beyond this, as the range proceeds eastwards, the heights become more elevated, and in the high places scrub gives way to pine-trees. The highest point is Kushkonak Tepe (2,205 ft.), part of a high ridge which throws the water off, northwards to the Beylik Dere, southwards to the Kavak Dere.

The Kuru Dagh is a sparsely inhabited district, and in spite of the number of ravines, affords rather a small supply

of water in summer. Between the Eski Tuzla Lake and Chiftlikköi the War Office map marks a swamp; but the Turkish Survey merely indicates open country. This point is confirmed by information of prisoners taken in 1915, who report that the whole valley between the Eski Tuzla Lake and Chiftlikköi is cultivated. In the same way, the War Office map indicates marsh by the mouth of the Kavak Dere, for a distance of three to four miles inland. But the Turkish Survey again marks only clear country, and this is confirmed by the fight which took place between Kavak and Ursha (Evresha) in February 1913, between the 7th Bulgarian Division and the Turkish army of the Dardanelles. Like the Tekfur Dagh, the Kuru Dagh is a region of sandstone, running down in limestone on the south to Cape Ibrije.

The Yaila Dagh. The Yaila Dagh is lower and less wooded than either the Kuru Dagh or the Tekfur Dagh. It consists of a thinly wooded plateau extending north-eastwards from about Ipsala. It is enclosed by the angle of the Ergene–Maritsa junction on the west, and by the head-waters of the Poja Dere (or Ana Su) on the east. Its highest point, the Rudeli Dagh (1,046 ft.) is in the east; to the south the hill at Himetköi is 881 ft. The centre of the plateau is crossed by the Keshan–Uzun Köprü road, at a height of 820 ft. Most of the hills are flat topped and the gradients are fairly easy. On the north it falls in easy slopes to the Ergene Valley; and on the south over cultivated ground to the Beylik Dere. On the east, where the Rudeli Dagh and neighbouring heights are, the slopes are steeper, and they are reported to be steep also on the west, between Ipsala and the Ergene–Maritsa junction. Consequently the roads and tracks run from north to south, not from east to west. The Yaila Dagh is marked with some patches of wood to the east of the Keshan road, particularly about Maltepe, but the growth is much less than on the Tekfur Dagh or even the Kuru Dagh. As a whole it is not much more difficult than the rest of the central plateau of Turkey.

The Gallipoli Peninsula. The Gallipoli Peninsula from

Bulair at the north-eastern end to Sedd el Bahr at the south-west is about 47 miles long. At its narrowest part, south-west of Bulair, it is 3 miles broad ; at its broadest part it is 11 to 12 miles broad.

The Dardanelles. The peninsula is divided from Asia Minor by the Straits of the Dardanelles, which run in a north-east and south-west direction. According to the *Black Sea Pilot*, the straits are 35 miles long, with an average breadth of 2 miles. At the broadest part they are nearly 4½ miles across, shortly after the entrance to the straits. At the Narrows, between Kilid Bahr and Chanak, they are under one mile, or about 1,400 yards, broad.

The Interior. The interior of the peninsula is a hilly country of chalk and sandstone, cut up by the winter streams into ravines. There are a large number of hills from 400 to 600 ft. On the north ridge, between Ejelmar Bay and Yeniköi, there is a height of 1,398 ft. The crest of this ridge, never more than a mile from the shore, runs from south-west to north-east along a series of heights as follows : 728, 899, 1,247, 1,204, 1,398, 1,253, 1,175, 1,004, 1,086 ft. On the Dardanelles side, from Sedd el Bahr to Gallipoli town, the heights begin at 147 ft., and run up to 663 ft. at Kilid Bahr ; beyond Maidos, still following parallel to the coast, the ridge reaches 830 ft. at Buyuk Yakajik Tepe, and east of the Chamli Dere 997 ft. Between there and Gallipoli town the crest line is well away from the coast. The country is like a small Switzerland, and it is impossible to move about in it anywhere without being commanded from some other point.

In spite of its broken and rugged character, the country of the Gallipoli Peninsula, although thinly inhabited in the south, is by no means inhospitable. It is well watered in winter, and even in summer there is always some water in the ravines, though the plateaux are absolutely waterless. The population of the peninsula was about 30,000 before 1915, of which 14,000 were in Gallipoli town. The country people were maintained chiefly by the cultivation of corn and cotton. Small pine-woods and thickets of brushwood exist on most

of the heights above an altitude of about 650 ft. The slopes of the Kilid Bahr plateau are covered with pine and oak, growing thickly together, but not of large size. The top of the plateau is covered only with scrub about 2 ft. high. The valley of the Kilia Ovasi has oak trees of considerable size.

The numerous valleys run mostly at right angles to the line of the peninsula, all the larger valleys, except one, going towards the Dardanelles. The exception is the Kurtumus Dere, which runs down to the Ejelmar Bay, north-east of Suvla. The valleys have very steep sides, with flat and marshy bottoms. From the coast, between Cape Helles and Ejelmar Bay, there are several openings into the interior, but no made roads. Between Ejelmar Bay and Bulair there is no practicable entrance. The slopes of the hills, although comparatively gentle in places, as for instance where the ground falls to Cape Helles, have been rendered difficult by the action of the rain, which has broken up the chalk and sandstone, and covered the ground with fragments. It is believed that water could be found by boring almost anywhere in the peninsula.

The Coast. The coast of the Gallipoli Peninsula is steep and difficult of access in every part, although on the Dardanelles side it is less steep on the whole than anywhere else. From Cape Helles in the extreme south-west to the low ground by Suvla Bay, the coast is rocky, with chalk cliffs 100 to about 330 ft. high. Here and there little sandy beaches break the line of the cliffs, but the only openings of any size are the valleys of the Chan Ovasi and the Asmak Dere. The Asmak Dere itself is, at its mouth, 10 yds. wide and 2 ft. deep. The shore is sandy, and at a point 600 yds. due south of Kaba Tepe (between this promontory and the stream) there is deep water close in to the shore. Sandy hillocks covered with tufts of grass form a fringe between the beach and the mainland. Between the mouth of the Asmak Dere and Maidos there is connexion first by track and then by road.

Proceeding north-east along the coast from the Asmak Dere, one comes to the only extensive piece of flat country

by the coast. This is the remains of an ancient bay of the sea, now a sandy plain enclosed between the Sari Bair on the south, and the Kizlar Dagh on the north. Its curve towards the sea is called Suvla or Anafarta Bay, with 5 to 12 fathoms of water, and a sandy bottom. Inland, but only separated from the bay by a neck of sand, is a salt lake, nearly dry in summer. The slopes of the surrounding hills are sandy and broken by dry water-courses, and covered with brushwood in the higher parts. From Suvla Bay natural routes lead across the peninsula to various points.

North-east of Suvla a great ridge of hills shuts in the coast, with heights ranging from nearly 1,000 to over 1,300 ft. Only the Bay of Ejelmar breaks the line, where the Kurtumus Dere offers a natural route across the peninsula. The bay is about 1,200 yds. broad, and is well sheltered. It is commanded by hills on either side, the eastern 584 ft., the western 532 ft.

From here to Yenikli Liman there is no landing place. At Yenikli Liman the cliffs decline, but the shore is difficult to approach on account of shoals all the way to the Kavak river. Where the peninsula is at its narrowest, about $1\frac{1}{2}$ mile west of the village of Bulair, are the Bulair lines, constructed to meet an attack made by land from the north-east. The approach to the Bulair lines from the mainland is along the Keshan road, which descends, from a distance of 4 miles north-east of Bulair village, through bare country, commanded by high ground.

The Central Plateau

Between the Istranja Mountains on the north-east, and the region of the Tekfur Dagh, the Kuru Dagh, the Yaila Dagh on the south-west, is the central plateau of Turkey, the natural approach to the Chatalja Peninsula and to Constantinople.

The characteristics of this region are easily comprehended. It is bare, treeless, furrowed by valleys, so numerous and occurring so regularly that no map shows them all. It has been said that one can march from Adrianople to Chatalja without seeing a tree. The statement is scarcely accurate,

for at the fairly numerous villages which are passed by there are some trees to be found, here and there. Throughout the country are thickets of scrub—stunted oak and pine—and by the streams some willows. The soil is formed of chalk, clay, and sand, which forms thick mud in winter and a deep layer of dust in summer.

The Tunja Valley. The forest country of the Istranja extends westwards to the district around Vaisal. From here westwards there is a series of parallel valleys, running from north to south, affluents of the Ergene, until the Tunja is reached. This river flows in a deep ravine to within five miles of its junction with the Maritsa ; on the west is the Sakar Planina, a wooded mass of gneiss, with steep sides, and heights of from 600 to 2,250 ft. Its sides are covered with trees and brushwood ; no roads cross it. About five miles from its junction with the Maritsa the valley broadens into the basin of Adrianople. Within Turkish territory, the angle between the Tunja and the Maritsa is occupied by the steep ridge or chain of the Sakar Planina mentioned above, running from north-west to south-east. Although not crossed by any made roads, there are along the foot of it, on either side, roads running parallel with the Maritsa and Tunja respectively.

The Tunja itself is an obstacle of considerable importance. In Bulgarian territory, between Yamboli and Kizil Agach, the valley is broad and marshy, between 1,000 and 3,000 yards broad. Between Kizilagach and the Turkish frontier about Tatarköi is an exceedingly difficult defile. From Yamboli to Adrianople there are only a few wooden bridges, and even the regular fords are not good for infantry. Material, however, exists for constructing bridges. Willows, elms, and plane-trees may be found by the river, and spars in the villages and mills.

The Tunja seldom inundates its banks, except when the Maritsa is very full of water. When this happens, inundations may take place over the lower course of the river from about the district of Fikele (12 miles N. of Adrianople as the crow flies) to its confluence with the Maritsa.

The width of the Tunja is from 35 to 50 yds.; the average may be taken as about 45 yds. Under normal conditions the depth is from 3 to 7 ft. After heavy rain in spring the depth increases to 10–15 ft. In the dry periods in summer and autumn the river can be crossed in many places by carts. At most mills and villages boats are to be found. Near Adrianople and in the lower reaches the bottom of the river is muddy, but farther north (above the district of Fikele) it is clean and hard.

The River Maritsa. The Maritsa is now a boundary between Turkey and Bulgaria. From either direction, from the Aegean Sea or from the interior of Bulgaria, its valley offers a natural route into Turkey. The great road and railway from Sofia to Constantinople use the Maritsa Valley between Philippopolis and Adrianople; the road and railway from Dedeagach to Adrianople follow the channel of the lower Maritsa. In its lower section, from Adrianople southwards, the Maritsa has only a slight fall. Its length here is 90 miles, and in this distance it falls only about 130 ft. The valley is broad and open the whole way, and is liable to flood. The west bank, from Adrianople to the mouth, is marshy practically over the whole distance. The east bank is firmer, as far as the mouth of the Ergene, not far below which point the delta of the Maritsa begins. The river is navigable for flat-bottomed boats up to Adrianople at all seasons; for barges from October to June; it is used also by a local type of sailing boat, of thirty tons. The average depth of the river is 7–10 ft.; the bed is sandy, and the rate of the current 2 miles per hour in summer. There are no rapids, and no fords except in a very dry season.

The main channel of the Maritsa comes into the sea at Enos, where there is a sand bar with $3\frac{1}{2}$ ft. of water. The town is flanked by a large salt lagoon on either side, with about 3 to 6 ft. of water. The lagoons have narrow shifting entrances. There are other similar lagoons between Enos and Dedeagach.

The Delta of the Maritsa. There are two channels forming the Maritsa Delta, from a point $1\frac{1}{2}$ mile south of Kaldirkoz. The western channel is the frontier between Bulgaria and

Turkey ; the eastern, which debouches at Enos, is the main channel. The region between is marshland. In spring and winter it is impassable. In summer the delta is used as meadow-land, and can be traversed. As it is largely composed of hard sand brought down from the interior by the river, it is probable that even artillery could be dragged across in summer. The grass grows up in great profusion, in places to a height of 5 ft.

Bridges. There are bridges over the Maritsa as follows: a new bridge at Kermekli ; south of Kuleli Burgas there is a bridge for the road between Demotika and Uzun Köprü ; at Kuleli Burgas itself there is a railway bridge ; at Adrianople there is a great bridge over the Maritsa and another over the Tunja. These are described under their respective routes and towns. Other places on different sides of the river communicate with each other by means of ferries (see pp. 196–7).

The Ergene Junction. The Ergene flows into the Maritsa from the north-east, about twenty-five miles from the Maritsa mouth. For about thirty miles above the junction the two rivers flow almost parallel to each other, separated only by a tongue of land about 5 to 10 miles wide. This tongue consists of low hills (the highest is 438 ft.), is well cultivated, contains numerous villages, and is traversed by plenty of tracks.

The Maritsa above the Ergene Junction. Over the rest of its course, to Adrianople, the valley of the Maritsa is low lying, but not liable to inundation to the same degree as is the country below its junction with the Ergene. There are permanent settlements on the east (left) side, and tracks used at all seasons. In winter the west (right) side of the valley is always liable to flood. In this section its only considerable affluent from the north-east is the Sazlu Dere. Its western tributary, the Arda, flows through Bulgarian territory, and joins the Maritsa about 2 miles west of Adrianople. Its valley is broad and open ; the river has a considerable volume of water and can only be forded at regular crossings.

The River Banks. Throughout its whole course south of Adrianople the Maritsa has low banks. Only in one small

section, above the Ergene junction, between Yediköi and Chumlekjiköi do they rise to a height of 10 to 12 ft. The slopes of the valley near the river are almost bare. The high ground on the west (right bank) in general is a little higher than the ground on the east.

Islands. Between Adrianople and the Ergene junction there are numerous islands on the Maritsa. Between Kuleli Burgas and the junction with the Kizil Deli Chai (south-east of Demotika) there is a close succession of islands all the way. At the Kizil Deli Chai junction there is a wooded island, $\frac{1}{2}$ mile long, 350 yds. broad, with firm sandy soil, like the rest of the bed of the Maritsa. In winter and spring it is inundated. Farther south, between Mandra and Karabunar, there are three islands; the two most northerly are about $1\frac{1}{4}$ mile long, 200 yds. broad, and covered with medium-sized trees and brushwood. They are reported to stand 5 ft. above the highest flood water. Opposite Sufili is the largest of the islands, about 2 miles long. It is used as connecting point in the ferry between Yediköi and Sufili. The most northerly of the three islands is said to be the most suitable for bridging the Maritsa.

The River Ergene. The Ergene drains the central plateau of Turkey. It rises to the west of the Istranja Mountains, to the north of the Chatalja Peninsula. As it proceeds westwards it receives numerous tributaries coming down from the Tekfur Dagh and the hills of south-west Thrace on the south, and from the north it receives a still larger number of streams coming from the Istranja Mountains, which stretch north-westwards into Eastern Roumelia. A glance at the map shows, better than any description, line after line of streams which flow in wide, shallow valleys from the north and from the south, all converging gradually, fan-wise, to the great transverse channel of the Ergene. This river itself flows in a wide, flat-bottomed valley. In summer it affords good meadowland. In winter it becomes marshy. In its lower reach, between Uzun Köprü and the Maritsa, it is not fordable; in its middle course it can only be forded at the regular crossings. There

are many country bridges over it. Its greatest affluent, the Chorlu Dere, can only be crossed at the regular bridges or fords.

Adrianople–Constantinople Road. The great road from Adrianople to Constantinople via Silivri follows the natural line of approach to the capital. From every other quarter tremendous difficulties present themselves. The eastern coast is a wall of mountain and forest. The south, where landings are in themselves easy, is a closed sea. On the south-west, Turkey is defended by the natural fortress of Gallipoli and by the ' massif ' of the Tekfur Dagh and neighbouring ranges. On the west is the marshy line of the Maritsa. The north of Turkey is bounded by a broad belt of elevated woody country, connecting the Istranja and Rhodope Mountains, but with a fine gap where the Maritsa breaks through from the plain of Philippopolis. At the end of this gap stands Adrianople ; forty miles east is the other stronghold, Kirk Kilisse. Between these and the Chatalja Peninsula are the central plains of Turkey, a monotonous succession of undulations over shallow valleys, almost dry in summer, and flat-topped hills, treeless and uninteresting, but not inhospitable. Oxen and sheep find grazing throughout the country, vines and cereals grow round every village. Snow and rain come in winter, dust and heat in summer, but some form of shelter, natural or artificial, is never very far distant.

Islands in the Sea of Marmara

The Island of Marmara

The ancient Milesian colony of Proconnesus, now known as Marmara, has given its name to the sea at the west end of which it lies. The island is 10 miles long and 5½ miles broad. Its shores are steep, with deep water coming close up. The island itself consists of two parallel mountain ranges, both running throughout its length, from west to east. The northern range contains the celebrated quarries, from which

the white marble has been obtained for the buildings of towns along the Sea of Marmara. The southern range contains a great deal of slate, and is high and craggy. The peak of Psili Dagh is 2,320 ft. high. The highest peak in the northern ridge is Psili Raki, which is 1,951 ft. The hills form a prominent landmark in the Sea of Marmara.

The island has between 9,000 and 10,000 inhabitants, nearly all Greek. There are only about 600 Mohammedans. The northern range of hills, where the marble is found, is bare, without any opportunities for cultivation. The valleys are steep, and only at the bottom is the soil deep enough for any vegetation to grow. The southern range of hills contains some down-country where sheep can find a living ; and there are also some fairly fertile and well-cultivated valleys.

The chief village is Marmara, on the south-west coast, the residence of the Mudir. The other villages are round the coast. The inhabitants are chiefly fishermen. The main quarries are near Mermerejik Bay, on the north-east, where the quarrymen live, and where the broken stone from the workings has formed a long slope, which shows white to the sea.

The Princes' Islands

At the other end of the Sea of Marmara, in the east, are the Princes' Islands, nine in number. Together they form a notable archipelago, each island rising steeply from the sea, with prominent red or yellowish cliffs, from which they get their Turkish name of Kizil Adalar or Red Islands. They are all barren and rocky, and only four are inhabited. These are Prinkipo, Halki, Antigone, and Proti, which contain summer residences of the rich merchants of Constantinople.

Prinkipo, the largest island of the archipelago, is rather more than 2 miles long and $\frac{3}{4}$ mile broad. It is more or less thickly covered with dwarf pines, and has a very healthy, pleasant climate. The little town of Prinkipo is on the north, and has fine villas and gardens. The highest point is on the south of the island, and is 655 ft. high. This portion is bare,

rocky, and uninhabited, but there is a monastery on the height.

The island next in size is Halki, $1\frac{1}{2}$ mile long, $\frac{3}{4}$ mile wide, and covered with pines. It contains the Turkish naval college at the eastern end of the island. The islands of Proti and Antigone are also inhabited. The total population of the archipelago is between 10,000 and 11,000. The drinking-water is not good.

CHAPTER II

CLIMATE

Introductory — Meteorological Stations — General Conditions — Climatological Tables.

The southern portion of the Balkan Peninsula consists of a mountainous region lying between the Adriatic Sea on the west and the Aegean and Black Seas on the east. As one of the great land-masses which project into the Mediterranean, it has the general climatic character of the larger of these, such as the Iberian Peninsula and Asia Minor, in that its coastal belt enjoys a temperate climate, while the inland parts, which are at a distance from the sea and are often at a considerable altitude, experience a continental type of climate with a wide range of temperature and a less abundant rainfall in the winter months.

Climatically, Turkey is a division, with certain local variations, of the Balkan Peninsula. The whole peninsula begins with the complex of mountain ranges which extends along the eastern shore of the Adriatic; this joins in Northern Serbia with the Transylvanian Alps where the Danube passes from the Hungarian Plain into that of Roumania. From this point the Balkan Mountains continue to the Black Sea as a wall which divides the valley of the Danube from the lands to the southward. On the south side of the Balkan Mountains lie the Roumelian Plain and plateau of Central Turkey. This system of plain and plateau extends from near Sofia on the west to the Black Sea and Constantinople on the east, and is bounded on its southern side by the Rhodope Mountains.

The Balkan range of mountains is an important feature in the climate, since it stands as a barrier between the northerly winds of Roumania and the great plains to the south. Here

in these plains, except in the spring months, an area is found which enjoys an abnormally warm climate under the shadow of the mountains, from which warm and dry air-currents descend after depositing a large proportion of their moisture on the northern slopes of the range. The western end of the plain is shut in by the mountainous country of Serbia, Western Bulgaria, and the Rhodope, which forms much eroded plateaux where the winter conditions are severe.

Meteorological Stations

The number of observing stations furnishing reliable data within the area is small, and their positions are often such that local influences greatly affect them and make it impossible to make general use of their results. The following is a table which may be taken as representative. Salonica and Kavalla do not fall within the political area of Turkey in Europe, but with Constantinople they form a climatic group.

List of Stations

Place.	*Altitude.* *Feet.*	*Lat. N.* °	′	*Long. E.* °	′
Constantinople . .	246	41	2	28	28
Kavalla . . .	39	40	55	24	22
Salonica . . .	7	40	39	22	57

General Conditions

The distribution of atmospheric pressure which determines the air-circulation over the Balkan region and the Eastern Mediterranean during winter differs essentially from that which prevails in the summer months. In January the vast high-pressure system which occupies the greater part of Central Asia extends also into Southern Russia and the Balkan Peninsula, while a less strongly marked ridge of high pressure lies over North Africa. The Mediterranean itself is an area of low pressure, along which numerous cyclonic depressions pass

throughout the winter months; another low-pressure area exists in the Northern Sudan, towards which the air-currents in Egypt flow. As the result of this distribution, northerly winds predominate, but the frequent passage of depressions along the Mediterranean and across the Balkan Peninsula gives rise to a large proportion of southerly winds at all stations. The pressure over the Balkans and Southern Russia falls gradually during the early part of the year, and by June the Persian Gulf and North-western India constitute a strongly marked low-pressure area which is related to the monsoon of the Indian Ocean. Throughout the summer this feature of the distribution of pressure, which reaches its greatest development in July and August, determines a general flow of air from the north-west over the Eastern Mediterranean, and only in October, when the low pressure in the Persian Gulf has passed away, does the change from summer to winter conditions take place.

The Black Sea is too much affected by the climate of the Russian Steppes to have the moderating influence on the Balkan climate that the Adriatic and Mediterranean exercise on their shores. Moreover, the Black Sea is normally an area of low pressure during the winter, so that northerly winds are prevalent on its western shores.

The cold, dry conditions which prevail on the steppes of Southern Russia during the winter months whenever the pressure is high, frequently extend to the Balkan Peninsula and account for the moderate rainfall and the low temperature which are then experienced. Such cold periods are characterized by calms or light winds, clear skies, and very low night temperatures. The rainfall is distributed fairly equally throughout the year, and in no month is the average amount very large, 3 to 4 inches being as a rule the average rainfall of the wettest month.

The passage of depressions over or near the Balkans from west to east is of frequent occurrence, especially during the winter months, and these cyclonic systems exert an important influence on the climate. On the approach of such a depression

from the westward the temperature begins to rise and the sky becomes clouded ; the winds become northerly or southerly according as the centre of the depression passes to the southward or northward of the Balkans ; the weather is showery, with snowfall at some stations if the winds are northerly. As the centre of the depression approaches, the temperature rises, the weather becomes mild or even warm for the time of year, with rainfall generally and increasing wind. As the depression moves away to the eastward, north-westerly winds set in with colder weather and often considerable falls of snow. Similar changes accompany the passage of each depression which is of any intensity, and if these follow one another at short intervals, showery, unsettled, and cloudy weather with a comparatively mild temperature may continue for several days or even two or three weeks. More commonly, however, high-pressure conditions assert themselves once or twice in each month over Hungary, the Carpathians, Roumania, or Southern Russia, and as these spread to the Balkan Peninsula the weather becomes colder ; it is at first cloudy with local rain or snow showers and moderate or fresh northerly winds. As the pressure rises, the temperature falls, winds become light and northerly, with calms at many stations, and the sky is usually clear, though at times there is a considerable amount of cloud during such a period of anticyclonic conditions. These periods of clear, calm, and cold weather coincide frequently with the northerly and north-easterly gales with low temperatures which occur in the Aegean Sea under these conditions of pressure distribution. The most favourable winter weather occurs when a broad belt of equal and moderately high pressure extends from South Russia over the Balkan Peninsula to the north-east coast of Africa, while a shallow low-pressure area lies over Central Europe, or over the Levant and Syria. In the former case, mild clear weather prevails, with light southerly winds ; in the latter, the temperature is about the mean value for the month, the sky is clear, and light northerly and north-westerly winds prevail.

In the summer months depressions arriving from the Mediterranean are few, but irregularities in the distribution of pressure occur not infrequently and favour the development of local thunderstorms with heavy rainfall, which are a marked feature of this season in the Balkans. The weather before such a storm is hot and dry, very low values of relative humidity being often recorded. After the thunderstorm has passed away cooler weather prevails for a while.

The winter is the rainy season in the Mediterranean, and the mean amounts which fall in November, December, and January at any of the Greek stations do not differ greatly one from another; in February there is a slight diminution at most stations, but it is not until March that the decrease becomes definite, though even then at some stations the reduction is but feebly indicated. On the whole, January is the month of the heaviest rainfall, while November and December fall but little behind it. In April the amount of precipitation is considerably reduced, and the approach of the summer dry season is strongly marked.

In June, July, and August the rainfall everywhere except in Northern Greece is below an inch, and at some of the southern stations these months may almost be described as rainless. Occasional thunderstorms furnish such rain as does fall, and these showers, which are quite local, may sometimes be very heavy. The inland region of Northern Greece, which has a more continental type of climate, has a greater number of these thunderstorms, and a heavier summer rainfall.

Snow may be expected at any time from November to April, and in December, January, and February it falls frequently. In the hill country one day in three represents the average frequency of snowfall in these three months, while in the Roumelian Plain it is about one day in six. In the harder winters the ground in the hill country may be covered with snow for the whole of December, January, February, and March, and the Roumelian Plain for January and February.

Climatological Tables

Mean Temperature

	Jan. °F.	*Feb.* °F.	*Mar.* °F.	*Apr.* °F.	*May* °F.	*June* °F.	*July* °F.	*Aug.* °F.	*Sept.* °F.	*Oct.* °F.	*Nov.* °F.	*Dec.* °F.
Constantinople	*41*	*41*	46	53	62	70	74	**74·5**	68	62	53	46
Kavalla . .	*42*	44	49	57	68	74·5	78	**79**	71	62	53	48
Salonica . .	*41*	45	49	58	68	76·5	**80**	79	72	63·5	52	48
Mean . .	*41·3*	43·3	48	56	66	73·7	77·3	77·5	70·3	62·5	52·7	47·3

Mean Daily Maximum Temperature

	Jan. °F.	*Feb.* °F.	*Mar.* °F.	*Apr.* °F.	*May* °F.	*June* °F.	*July* °F.	*Aug.* °F.	*Sept.* °F.	*Oct.* °F.	*Nov.* °F.	*Dec.* °F.
Constantinople	46	*45*	52	60	71·2	78	**82**	**82**	75	68	58	51
Kavalla . .	*48*	51	55	64	75	81	86	**86·5**	79	69	59	54
Salonica . .	*49*	53	58	66	76·5	84	**90**	88	81	71	58	52
Mean . .	*47·7*	49·7	55	63·3	74·2	81	**86**	85·5	78·3	69·3	58·3	52·3

Mean Daily Minimum Temperature

	Jan. °F.	*Feb.* °F.	*Mar.* °F.	*Apr.* °F.	*May* °F.	*June* °F.	*July* °F.	*Aug.* °F.	*Sept.* °F.	*Oct.* °F.	*Nov.* °F.	*Dec.* °F.
Constantinople	38	*36*	40	46	55	62	67	68	61·5	57	50	43
Kavalla . .	*36*	40	43	51	61	67	71	72	64	56	47	43
Salonica . .	*36*	38	43	50	58	65	70	69	63	56	46	40
Mean . .	*36·7*	38	42	49	58	64·7	69·3	69·7	62·8	56·3	47·7	42

Mean Relative Humidity

	Jan. %	*Feb.* %	*Mar.* %	*Apr.* %	*May* %	*June* %	*July* %	*Aug.* %	*Sept.* %	*Oct.* %	*Nov.* %	*Dec.* %
Constantinople	**74**	71	62	57	57	53	53	53	55	63	71	**74**
Kavalla . .	84	85	83	83	81	79	75	75	78	82	84	**85**
Salonica . .	70·8	71·3	68·3	66·1	64·3	60·7	54·2	57	62·4	71	73·6	**74·5**
Mean . .	76·3	75·8	71·1	68·7	67·4	64·2	60·7	61·7	65·1	72	76·2	**77·8**

Mean Monthly Rainfall

	Jan. ins.	*Feb.* ins.	*Mar.* ins.	*Apr.* ins.	*May* ins.	*June* ins.	*July* ins.	*Aug.* ins.	*Sept.* ins.	*Oct.* ins.	*Nov.* ins.	*Dec.* ins.
Constantinople	3·12	2·72	2·44	1·65	1·18	1·34	*1·06*	1·65	2·05	2·52	4·02	**4·80**
Kavalla . .	2·80	**3·42**	2·72	1·93	2·05	1·65	*0·71*	2·16	1·34	0·87	2·72	3·23
Salonica . .	1·26	0·87	1·10	1·61	1·73	1·85	*0·79*	1·02	1·14	1·73	**1·97**	**1·97**
Mean . .	2·49	2·34	2·09	1·73	1·65	1·61	*0·85*	1·61	1·51	1·71	2·9	**3·33**

Number of Rain Days (>0·2 mm. or 0·008 in. of rain)

	Jan.	*Feb.*	*Mar.*	*Apr.*	*May*	*June*	*July*	*Aug.*	*Sept.*	*Oct.*	*Nov.*	*Dec.*
Constantinople	12·0	11·0	10·0	8·0	6·4	4·6	2·9	3·5	6·1	6·5	11	**14**
Kavalla . .	6·0	**10·0**	8·0	6·0	6·0	6·5	4·3	4·3	4·5	3·0	8	9
Salonica . .	6·0	6·0	6·0	7·0	6·0	6·0	4·0	3·0	3·5	6·0	7	**8**
Mean . .	8·0	9·0	8·0	7·0	6·1	5·7	3·7	3·6	4·7	5·1	8·7	**10·3**

Mean Amount of Cloud[1]

	Jan.	*Feb.*	*Mar.*	*Apr.*	*May*	*June*	*July*	*Aug.*	*Sept.*	*Oct.*	*Nov.*	*Dec.*
Kavalla . .	4·6	5·8	5·5	5·1	4·2	3·8	2·4	2·1	3·7	3·9	5·6	**6·2**
Salonica . .	4·8	**6·1**	5·8	5·1	4·2	3·4	2·0	2·1	3·1	4·7	**6·2**	6·0
Mean . .	4·7	6·0	5·6	5·1	4·2	3·6	2·2	2·1	3·4	4·3	5·9	6·1

0 = cloudless sky; 10 = completely overcast.

CHAPTER III

MODERN HISTORY[1]

Introductory—The outbreak of war.

The Treaty of Paris, March 30, 1856, which concluded the Crimean War, admitted Turkey, by Article VII, 'into the advantages of the Public Law and System of Europe'. Turkey was thus formally taken into the society of European nations. This admission conveyed with it the obligation that the Turkish Government should administer its affairs on the lines recognized as right and proper in Europe. Already the Sultan Abdul Mejid had given a pledge to this effect by issuing on February 18 of the same year, 1856, an edict known as the Hatt-i-humayun. Among other matters included in this *firman* were the following two clauses :

> 'Every distinction or designation tending to make any class whatever of the subjects of my Empire inferior to another class, on account of their Religion, Language or Race, shall be forever effaced from the Administrative Protocol.'
>
> 'As all forms of Religion are and shall be freely professed in my dominions, no subject of my Empire shall be hindered in the exercise of the Religion he professes, nor shall be in any way annoyed on this account.'

Article IX of the Treaty of Paris referred to this *firman* and took note of the Sultan's 'constant solicitude for the welfare of his subjects'. Thus the untiring efforts of the great English ambassador, Lord Stratford de Redcliffe, who for sixteen years had wielded the highest influence of all

[1] For earlier history to 1856 see *Handbook of Bulgaria.*

Europeans at Constantinople, were at last, as it seemed, crowned with success.

Between 1856 and 1875 no serious crisis disturbed the Turkish Empire. Then the Bulgarian atrocities occurred. In the summer of 1875 an insurrection broke out against the Turkish régime in Herzegovina. Prince Peter Karageorgevich, the head of an exiled Serbian family which claimed the sovereignty of Serbia against the reigning Obrenovich dynasty, supported the insurgents with his energy and military ability. The circumstances of this rising are in every sense historic. It was this Prince Peter Karageorgevich who in 1903 became King Peter I of Serbia. The insurrection was also secretly aided by Prince Nicholas of Montenegro, who took the title of King in 1910. The movement spread to Bulgaria, which was still a province of Turkey. In Bulgaria proper the insurrection was quelled with great severity. The worst atrocities occurred on the northern slope of the Rhodope Mountains. Batak was then a town of 7,000 inhabitants, of whom 5,000 are reported to have been massacred by Bashi Bazouks and Pomaks, i. e. Mohammedan Bulgarians. Great indignation was aroused in England.

The Bulgarian massacres occurred during May 1876. At the end of the same month the Sultan Abdul Aziz, personally a mild and well-intentioned man, was deposed for incompetence by the Sheikh el-Islam and some prominent officials, among whom Midhat Pasha became most famous. Abdul Aziz died within a week of his deposition. His fall was really due to his being suspected of subservience to foreign, especially to Russian, influence. His nephew Murad V reigned only till August 31 of the same year, 1876. His fall also was brought about by the prominent Turks who meant to preserve their country from foreign interference. This tradition of a 'nationalist' policy has since persisted in Turkey. It has been distinguished by two main features: a firm determination to keep Turkey for the Turks; and secondly, to modernize and make the administration efficient. Midhat Pasha and his friends were the forerunners of the Young Turks of the

twentieth century. They have all aimed at nationalism and reform, but owing to various circumstances, the only kind of reform which they have actually combined with their nationalistic policy is military reform. Consequently ever since 1878 they have tended to withdraw more and more from sympathy with Great Britain, France, and Russia, who expected reforms in finance, justice, and so forth, and to draw near to Germany, which was more in sympathy with their desire for purely military efficiency.

In the place of Murad V there was set up Abdul Hamid II, the nephew of the deposed Abdul Aziz. Abdul Hamid was thirty-four years old. His succession to the throne was unexpected, and he had received very little training to fit him for the position. He was, however, a man of great intelligence, and was reported to have liberal views. Under the influence of Midhat Pasha he issued in December 1876 a Constitution which, though it did not long remain in force, has since been revived by the Young Turks, and has been the Constitution of Turkey since 1908.

Midhat's parliament was bi-cameral. The upper house consisted of a Senate, the members of which were nominated for life. The lower house was the Chamber of Deputies (see Chap. VI, p. 98). The parliament met, but took no steps to carry out the reforms which the Powers were demanding. Like later Turkish parliaments, it put the 'integrity' of Turkey in the first place, and refused to consider projects for some measure of autonomy in its Christian European provinces. This attitude brought on the war with Russia in 1877.

The Russians had to deal with Turkey by passing through Roumania, crossing the Danube, and fighting their way through Bulgaria. A landing farther south, on the Black Sea coast, was impracticable, as the Turkish navy had command of the Black Sea. Turkey's two vassal states, Roumania and Serbia, joined Russia; Montenegro declared war almost as soon as the Tsar himself did. By the end of January 1878 Adrianople was in the hands of the Russians, and shortly

after the Grand Duke Nicholas fixed his quarters at San Stefano, only eight miles from the wall of Constantinople. In accordance with their engagement with Great Britain, the Russians did not enter Constantinople itself.

On March 3, 1878, Russia and Turkey concluded the memorable Treaty of San Stefano. Although the treaty only had a short life, it has had an important bearing upon the racial and territorial problems which have disturbed the Balkan countries ever since. The most remarkable article in the treaty is No. VI, which created an autonomous Bulgaria larger even than the dimensions which that kingdom attained after the two Balkan Wars of 1912–13. The northern frontier was to be the Danube. The southern frontier was to run roughly west from the Black Sea so as to give Kirk Kilisse and Lule Burgas to Bulgaria, but just leaving Adrianople to the Turks. Part of the Aegean coast, including Kavalla and Orfani, were to belong to Bulgaria; Salonica fell just outside her boundary. But most remarkable of all was the proposed western boundary; this ran along the Black Drin and other natural features, north and north-east to Vidin, so as to leave to Bulgaria practically the whole of Macedonia. Her western boundary came within 40 miles of the Adriatic.

The two important points to notice are that the Treaty of San Stefano would have immensely reduced the extent of Turkey in Europe, and would have made Bulgaria the largest Balkan state, with Macedonia included in it. The other Powers of Europe, however, and particularly Great Britain, were not prepared to acquiesce in such a dismemberment of Turkey, and in the creation of such a large Bulgaria, which, it was felt, would be in great measure under Russian influence. Russia agreed to submit the whole question to a Congress of the Powers. The outcome of this was the Treaty of Berlin, (July 13, 1878), with a territorial settlement of the Balkans which endured, substantially, till 1908.

The Berlin settlement lasted so long that by the end of the century it appeared permanent. Serbia had gained autonomy, subject to Turkish supremacy, in 1817. She became completely

independent in 1878. Roumania, known then as the Danubian Principalities of Wallachia and Moldavia, had been recognized as autonomous at the end of the Crimean War in 1856. The Treaty of Berlin recognized the complete independence of Roumania in 1878. At the same time Bulgaria—not the large Bulgaria of San Stefano, but a truncated state between the Danube and the Balkans—was set up as an autonomous principality, subject to Turkish suzerainty. Eastern Roumelia, the plain south of the Balkans, was made a separate province of Turkey under a Christian governor. In 1885 the Prince of Bulgaria, Alexander of Battenberg, entered Philippopolis and declared the union of Bulgaria and Eastern Roumelia. After a short war with Serbia, the union was completed, and Bulgaria obtained the frontiers which she held till 1912.

The dismemberment of Turkey, which the Treaty of Berlin had arrested, began again in 1908. This process of dismemberment coincided with, and in fact was occasioned by, the rise of the Young Turks, whose great object was to maintain what was left of Turkey in Europe. The rise of this party is the most interesting event which has occurred in south-east Europe in the twentieth century. It was an attempt to make Turkey an efficient military State of the modern pattern, based on Osmanli nationality.

The origin of the Young Turks is very obscure. Some of them belonged to the new school of officers who had been sent for training to Berlin. Others seem to have been men of Jewish extraction, living in Salonica. These were, perhaps, connected in some way with *political* freemasonry, some form of which appears to have been a powerful agency in European Turkey. The leading men of the Young Turks were Talaat Bey, Enver Bey, Dr. Nazim, and Mahmud Shevket Pasha. They formed the design of restoring Midhat's Constitution to Turkey, making all subjects of the empire free and equal, and reforming the army and navy. They thus sought to justify Turkey's place in Europe by free government, and to maintain that place by efficient arms.

The Young Turks are said to have begun as a society of Turkish subjects formed at Geneva about 1891 to consider the reform of their country. In 1906 the society had removed to Salonica, which was the head-quarters of two Turkish army corps, with a number of up-to-date young officers who had been trained abroad. Salonica was also the residence of wealthy political Jews, who were Ottoman subjects. The leading members of the society called themselves the ' Committee of Union and Progress ', and from the year 1908 this Committee has been the real, although not the official, government of Turkey. It exercised its influence through a number of affiliated political clubs, which were established in the chief Turkish towns, each club subject to the central club or society at Salonica. Macedonia, in consequence of Turkish inability to govern it, and of the massacres perpetrated there in 1903, had been put under a foreign gendarmerie. The Young Turks chose to make their first great public act in the capital city of Macedonia.

At the end of July 1908 Enver Bey, then holding the rank of major, proclaimed the restoration of the Constitution, Midhat's Constitution, which had been in abeyance since the war of 1877–8. Enver and the Committee of Union and Progress had behind them the officers of the Salonica army. The Sultan, Abdul Hamid II, accepted what was inevitable, and by an imperial decree re-established the Constitution. Elections were held, and a Chamber of Deputies met at Constantinople.

The measures which the Committee announced as established throughout the Ottoman Empire were sound, and inspired the greatest hopes in Europe that Turkey would be able to reform herself along the lines of a modern state. All Turkish subjects were proclaimed equal. There was to be no distinction between Moslem and Christian, between Turk and Greek, Bulgar, Armenian, or Jew. The system of espionage was declared abolished; corrupt officials were dismissed and their ill-gotten gains were confiscated. For a short time, one year or eighteen months, some improvement was really noted in

the administration of Turkey. But after that time, although the Constitution remained legally in force, and a cabinet and parliament sat at Constantinople, the real government was in the hands of the Committee of Union and Progress, which numbered among its members Enver and the heads of the army. By means of courts martial, as well as by more forcible methods, the Committee has kept a firm hold upon all officials and important people in Turkey.

It is impossible to say whether the Young Turks had a fair chance or not. Almost from the first they were put upon the defensive; their policy degenerated into desperate intrigues and ventures, as the best means they could think of to save Turkey's territorial position in Europe.

In 1908 Turkey had still legal rights over Bulgaria and over Bosnia and Herzegovina, under the Treaty of Berlin, 1878. These rights of suzerainty might, in the hands of a strong Turkey, be made very inconvenient to the two countries concerned. Accordingly Prince Ferdinand of Bulgaria proceeded, while there was still time, to throw off the Turkish suzerainty, and to proclaim himself an independent sovereign as Tsar of Bulgaria (October 5, 1908). Austria had anticipated him two days previously by declaring Bosnia and Herzegovina to be completely annexed to the Habsburg Crown (against Art. XXV of the Treaty of Berlin). Next year there was a counter-revolution at Constantinople, attributed to Abdul Hamid and his party, to do away with the Constitution and to restore the old régime (April 10, 1909). This was accompanied by the outbreak of a great massacre of the Armenians in Cilicia. The reply of the Committee to the attempted counter-revolution was the march of Mahmud Shevket Pasha with the army of Salonïca to Constantinople. Abdul Hamid was deposed, and his brother Reschad put in his place, as the creature of the Committee of Union and Progress, taking the name of Mohammed V. From this time, except during the First Balkan War, the Committee and its court martial have been supreme in Constantinople.

Able and energetic as the Committee undoubtedly was,

Turkey has only grown more oligarchical, and lost more and more territory, than under the Hamidian régime. The suzerainty over Bulgaria, Bosnia, and Herzegovina were not material losses. But something more serious followed. In September 1911 Italy invaded Tripoli and Cyrenaica. The Treaty of Lausanne, October 18, 1912, recognized the cession of this territory to the Italians, and also left them for the time being in the *de facto* possession of Rhodes, Kos, and certain other islands. On the previous day Turkey had withdrawn her representatives from Belgrade and Sofia, and the First Balkan War began.

The League of Bulgaria, Serbia, Greece, and Montenegro is commonly reputed to have been the work of M. Venezelos and King Ferdinand of Bulgaria. The League demanded that misgovernment in Macedonia should be put an end to by the grant to it of administrative autonomy. The Porte refused, and war ensued. The result surprised the states of the Balkan League as much as it surprised the rest of Europe. The whole of Macedonia was conquered by the Serbians and Greeks. The Bulgarians overran all northern Thrace, took Adrianople, and did not stop till they reached the lines of Chatalja. In the European press it was confidently expected that they would enter Constantinople and that Turkey might disappear from Europe.

At this point, however, Turkey, in the midst of a complete *débâcle*, began to show that curious power which she possesses, of resistance and recuperation, a power which must always be borne in mind, as it becomes most evident when least expected, and, if neglected, brings disaster to the assailant. This power depends partly upon the innate fighting strength of the Turkish army, partly upon the eminent diplomatic ability, of a rather tortuous character, which is characteristic of the officials of the Sublime Porte.

In December 1912 the victorious Bulgarian army came to a stop in front of the Chatalja Lines. The states of the Balkan League, however, had by this time conquered far more Turkish territory than their original scheme had provided for. They

had therefore no clear plan for the division of all their gains. The Powers, in Congress at London, offered their mediation, and the Treaty of London (May 30, 1913) was concluded and accepted by the Balkan States. Turkey ceded to these states all her territory in Europe to the west of the line Enos–Midia. Albania, which was to be made into an autonomous state, was excepted from this arrangement.

The Balkan States had got the bulk of the European territory of Turkey, but they still had to divide it up among themselves. The great difficulty lay in the fact that Macedonia (of which a large part of the inhabitants are of the Bulgarian race) had been conquered and was held by Serbian and Greek armies. Bulgaria held most of Thrace, but what she really wanted was Macedonia, or that part of it which was inhabited by Bulgarians. Disputes over this point ensued. Bulgaria tried to seize what she claimed by *coup de main* against her allies. The result was the Second Balkan War, the intervention of Roumania, and the Treaty of Bucharest (Aug. 10, 1913), which satisfied Greece, Serbia, and Roumania, but Bulgaria not at all.

Meanwhile Enver Bey had returned to Constantinople from Tripoli, where, during the Italian War, he had the credit of organizing a very harassing form of resistance against the Italian army. A dapper officer of the new type, described as Levantine rather than Osmanli, he had always shown himself a man of great resource and energy, if of no remarkable ability. He found the Porte ready to accept the London terms. Before the treaty was ratified the Government had been overturned. The Committee again became all-powerful. When the Second Balkan War broke out, although the Treaty of London had been concluded, the Committee saw an opportunity of regaining some of the lost ground. On July 20, 1913, Enver with a Turkish army re-entered Adrianople, which the Bulgarians, having been thoroughly beaten by their former allies, could not now hold. They had to agree to a new treaty with the Porte (October 29, 1913), which left Adrianople and Kirk Kilisse to Turkey. It is Turkey as defined by this treaty (with a

modification made on July 26, 1915,[1] that is the subject of this Handbook.

The First Balkan War had seemed to show Turkey in process of dissolution. She was trembling on the brink of the gulf that was to separate her from Europe for ever. Enver Bey and the Committee had faced this prospect, and averted it, for the time being at any rate, by snatching back Adrianople and Kirk Kilisse in the Second Balkan War. But in order to assure Turkey in Europe permanently, other measures were necessary, reorganization and the friendship of one or more of the European Powers. The Committee after due consideration had come to the conclusion that these two things—organization and external support—were most securely to be achieved by accepting the system of Germany.

The influence acquired by the Germans in Constantinople is in every way remarkable. The *rapprochement* between Turk and German has its origin farther back than the Balkan Wars, farther back than the meeting between King Edward VII and the Tsar at Reval in 1908 and the Anglo-Russian Entente. Indeed, German influence may be traced back to the year 1835, when the great soldier, Helmuth von Moltke, at that time a captain on the Prussian General Staff, aged 35, made a stay of four years in Turkey and was taken into the confidence of the reforming Sultan, Mahmud II. His actions and thoughts during this period are described in the series of beautiful letters which he wrote from the East. Nevertheless, throughout the greater part of the nineteenth century British influence remained strong at Constantinople. After Disraeli's time, however, it began to decline. By the end of the century the Germans had gained enormous economic and considerable political power in Turkey. Between 1888 and 1895 another eminent Prussian soldier, Freiherr von der Goltz, was employed in the Turkish service, one result of this being still evident in the excellent detailed map of the country round Constantinople which he made and gradually perfected. At

[1] See p. 10.

the opening of the twentieth century reports of the extension of German influence frequently came to the authorities in London from the British Embassy in Constantinople.

The *débâcle* of the Turks in the Balkan War of 1912 was considered in Europe to be a blow to the prestige of the German military system which they had adopted. But the German statesmen clearly saw that the disasters and humiliations of Turkey were their own opportunity. The Young Turks, defeated and depressed, faced with the prospect of expulsion from Europe, were ready to give their full confidence to Germany, to adopt completely the German system, as a last chance to maintain Turkey in Europe. In this choice the Young Turks were mistaken. The Triple Entente would itself have guaranteed Turkey's integrity, as they offered to do at the outbreak of the European War in 1914. But the Young Turks had come to an opposite conclusion. Having decided that the revival of Turkey lay in accepting the German system, they accepted it completely. Freiherr von der Goltz returned to Turkey with a military mission ; a British naval mission was asked and obtained for the Turkish fleet. In 1914 von der Goltz, then an old man, was back in Germany, but General Liman von Sanders had replaced him, and since January of that year had been in command of the defences of Constantinople and the Dardanelles.

The Outbreak of War.

In the collection of telegrams from the British Embassy at Constantinople, published as a White Paper in November 1914, nothing comes out more clearly than the difficulty which the Young Turks found in beginning actual war with England, owing to the steadily detached policy of this country which gave them no excuse for war. Throughout 1914 considerable excitement had prevailed in Turkey, and a certain amount of war-fever, due to friction with Greece. The practical annexation of Crete and other islands by the Hellenic Government was naturally resented by the Young

Turks, and they were preparing for war with Greece for a year before the great European conflict broke out. The Turkish navy was being reorganized by the British Admiral Limpus and his naval mission. Two battleships had been ordered and laid down, to the account of the Turkish Government, in private yards in England. When hostilities began in Europe on August 1, 1914, the British Government exercised its legal authority to take over all warships being built in British yards. This was communicated to the Turkish Government on August 3. The news caused intense irritation in Constantinople. The action of the British Government has been criticized, but no one who reads the diplomatic correspondence of the succeeding two months can fail to see that the Young Turks were determined on war, and that the handing over of the two battleships to them would only have increased the Turkish navy against England by two powerful ships.

It took nearly two months for the Young Turks and Germans to bring about war, yet from the moment that the German cruisers *Goeben* and *Breslau* were admitted into the Dardanelles on August 10, it was clear that hostilities were intended. By the Convention of London 1841, the Treaty of Paris 1856, the Convention of London 1871, and the Treaty of Berlin 1878, Turkey had agreed with all the Great Powers that she would admit no foreign warships within the Dardanelles (except in time of peace, and only in order to secure the stipulations of the Treaty of Paris). The admission of the *Goeben* and *Breslau* consequently meant either that Turkey had formally adopted the Germans as her allies, or else that the *Goeben* and *Breslau* were belligerent ships seeking a neutral port in which they would be safely interned. As the second alternative—internment—was not adopted, it was clear that the Porte meant war, with the Germans as allies. Yet although the *Goeben* and *Breslau* passed the Dardanelles on August 10, the Young Turks and Germans were not able to provoke war till October 29.

On August 11 it was reported from the British Embassy

at Constantinople that the Porte had purchased the German cruisers. Time was required, however, for money and men to come from Germany. On August 13, the Turkish Ambassador in London, Tewfik Pasha, communicated to the British Secretary of State the following message from the Porte :

> In order that there may be no doubt as to the pacific attitude which the Turkish Government have decided to observe in the existing struggle, I inform you forthwith that they are determined to maintain strict neutrality.

On the following day the Turkish Minister of Marine informed Admiral Limpus, the head of the British naval mission, that the *Goeben* and *Breslau* would be handed over bodily to the British Admiral. Next day, however, Admiral Limpus and the other officers of the British naval mission were relieved of their executive commands and were replaced by Turkish officers.

The next six weeks in Turkey were occupied by a series of provocative acts, which gave every possible sort of offence, short of open war. On August 28, H.M. Acting High Commissioner in Egypt reported preparations being made by the Turks for an attack on that country, and the dispatch of Turkish emissaries to India, the Yemen, the Senussi, and Egypt, to stir up feeling against us there. Meanwhile the influence of the German Embassy and officers became every day more obvious. On August 28, H.M. Minister at Sofia reported that a train full of German sailors with officers had passed through, on its way to Constantinople.

The Young Turks were anxious to preserve the position of their nation in Europe. This had already been guaranteed under the Treaties of Paris (1856) and Berlin (1878). The action of Great Britain in the Crimean War, and the firm policy of Disraeli in 1878 had shown the British Government's determination to respect its pledges. To remove any doubts in the minds of the Young Turks, and to take away from the Porte any excuse for intervening in the war, the Entente Governments on August 16, offered 'that if Turkey will observe scrupulous neutrality during the war, England,

France, and Russia will uphold her independence and integrity against any enemies that may wish to utilize the general European complication in order to attack her'. The next day the Grand Vizier assured the Embassy 'most solemnly that Turkish neutrality would be maintained', but he admitted 'that Germany was doing her utmost to compromise the Turkish Government'. To remove every possible cause of offence the Allies even offered, if Turkey would observe all the obligations of neutrality, to 'agree, with regard to the Capitulations, to withdraw their extra-territorial jurisdiction as soon as a scheme of judicial administration, which will satisfy modern conditions, is set up'. They added that they would also give a joint guarantee in writing that they would respect the independence and integrity of Turkey, and would engage 'that no conditions in the terms of peace at the end of the war shall prejudice this independence and integrity'.

In Turkey, however, the war party steadily gained strength and the Germans assumed more and more control. H.M. Minister at Sofia continued to report the passage of naval officers, men, and guns for Constantinople. On September 8, the British Admiralty were of opinion that the naval mission should be withdrawn, and steps were taken to this end. On September 9 the Porte suddenly intimated to the Powers that the Capitulations were abolished. The allied embassies of course intimated that such a wholesale repudiation of treaties could not be accepted. On September 20 H.M. Ambassador telegraphed that Constantinople and the neighbourhood was then an armed German camp. The Turkish warships at Constantinople were being taken over by the Germans. To prevent the German squadron thus created from being further increased, a Turkish destroyer which was entering the Dardanelles on September 26 was turned back by a British destroyer. The Porte at once closed the straits.

The war party had nearly accomplished its work. A Holy War was being preached by agents in Turkey in Europe and in Asia. The Moslems in Syria were even asked to believe

'that the German Emperor has embraced Islamic faith, and that Germans are fighting for Islam against Russia' (Oct. 14). On October 29, H.M. Ambassador in Petrograd reported that the Turkish fleet had sunk a Russian gunboat at Odessa and that Feodosiya in the Crimea had been bombarded. Odessa itself had also been shelled. In reply the ambassadors of the Allied Powers at Constantinople immediately asked for their passports. Great Britain shook off the last legal trammels that bound her to Turkey. On November 5, she definitely annexed Cyprus, which hitherto had only been administered by her. On December 19 she declared the overlordship of the Ottoman Sultan to be abolished in Egypt. An Egyptian Sultanate was established under British protection. The opening of war by the Porte dissolved the Treaties of Paris [1] and Berlin, and Turkey was no longer within the European system.

[1] Article VII of the Treaty of Paris admitted Turkey into the political and international system of Europe (see p. 34). She now deliberately put herself outside that system. Her claim to be treated as a civilized State had necessarily depended in any case on Art. IX, according to which the Porte engaged to ameliorate the condition of its Christian subjects. This stipulation the Porte had not carried into effect.

CHAPTER IV

ETHNOLOGY AND LANGUAGES

Introduction — Turks — Greeks — Armenians — Jews — Bulgarians — Levantines—Languages.

Mixed Population of European Turkey. The population of the Ottoman Empire is almost endlessly divided by race and creed. It is divided according to religious affinities into three main groups, Mohammedans, Christians, Jews ; but each of these classes is broken up into different sects and among different nationalities. The population is a mosaic of such nationalities, each living, in the towns and even in the villages, in distinct groups or communities, and each using, although not necessarily exclusively, its own tongue, each exhibiting its own characteristics and preserving its own individuality and ideals. Living together has, within certain limits, tended to efface national characteristics, but it has not produced a common type. The various peoples meet for the transaction of business, but do not coalesce in any real sense. Turks, Greeks, Armenians, and Jews are the races found everywhere in European Turkey and throughout the empire, but there are others that require to be noticed.

Ethnological Demarcations. Previous to the outbreak of the Balkan War European Turkey might be demarcated ethnographically somewhat, although only roughly, as follows : The triangle of land, the base of which has Constantinople on the E., and Silivri on the Sea of Marmara on the W., and Istranja at its apex, had a population in which were about equal numbers of Turks (including Tartars and Gagauses, i.e. Turkish-speaking Christians) and Greeks. In this triangle were settlements of orthodox Bulgarians, as at or near Sparta Kule, Hademköi, Derkos, Sinekli, &c., and within it were also

said to be found converts from Mohammedanism to the Orthodox Church. This triangle was surrounded by a layer largely composed of Greeks, and stretching from Constantinople round the coast of the Bosporus and the Black Sea as far as the Bulgarian frontier at Sveti Stefan on the Black Sea, and again, round the coast from Silivri on the Sea of Marmara to Rodosto on the same sea. In this layer were oases of Orthodox Bulgarians at or near Chanta and Kinekli. At Rodosto this layer of Greek population was very thin, but immediately began to thicken again. It ran inland to various depths during its whole course, and extended from Rodosto NW. to Malgara and NW. to the Maritsa River near Mandra; thence a wedge projected due E. towards Lule Burgas. By means of occasional Greek oases, this Greek layer almost effected connexion with a mass of Greek population extending SE. of Adrianople. The central mass or heart of the area under description was mainly Turkish. It was bounded by the land boundaries of the Greek layer which have just been indicated on the E., S., and W. On the N. it was bounded by a mass of Bulgarian people occupying Adrianople and extending thence eastwards. This Bulgarian mass had in its turn on the N. a Turkish layer marching with the Bulgarian frontier and running from the E. to join a Greek oasis at Eski Polos. Thence it went sharply N. to a little way S. of Kaibilar; NE. of this place it ran SE. to Kovchas, whence it ran NE. to the Bulgarian frontier. The presence of another Greek oasis at or near Petra, and of another N. of Adrianople had to be noted, and others of Greek Moslems to the N. and W. of Adrianople.

Proportions. Large numbers of Moslem emigrants from Bulgaria had of late years settled round Rodosto and Keshan, while settlements were being made E. of Vize. In the Kazas of Vize, Lule Burgas, Chorlu, and Hairobolu there was a strong proportion of Turks, 55 to 78 per cent. The Turks were not more numerous than the Greeks in the towns, forming only a little more than a third of the urban population. The Kazas of Akhtebolu and Midia had few if any Turks. In the rest of

the country the proportion of Turks varied from 21 to 40 per cent. The proportion of Greeks along the coast was over 50 per cent. except in the Kaza of Rodosto, where, however, they peopled the maritime towns. Although only 26 per cent. of the total population, they formed a third of the urban population. The Armenians were principally in the large towns: 200,000 in Constantinople, 9,000 at Adrianople, 1,000–2,000 at Rodosto, Gallipoli, and Kirk Kilisse.

When the Balkan War began practically all the Bulgarian population was driven out. The Greek population, which may have numbered 200,000 in 1912, was persuaded or compelled to emigrate in large numbers, and there is reason to believe that over 60,000 had departed by August 1914. Many of the Bulgar townsfolk were allowed to remain at Adrianople and Kirk Kilisse, but probably also about 60,000 Bulgarians were expelled. The void left by their departure was partially filled up by the importation of 'Muhajirs', i.e. Moslem immigrants from the lost provinces. These were either Turkish-speaking Moslems, Pomaks (a race which appears to combine the worst qualities of Turk and Bulgar), or Moslems from what is now Serbian Macedonia, whose native tongue is sometimes Serb and sometimes Albanian. Most of these immigrants are said to be in an extremely fanatical frame of mind.

The long-settled Turks are sometimes called Gajjars, but an attempt to distinguish between one group of Moslems and another is nearly impossible. Many Turks look more European than many Bulgarians. Religion and language are the bases on which distinctions can most readily be drawn, and any one who tries to pick out races by their appearance is likely to make serious mistakes.

Some further figures regarding population are given under the section on Administration (q.v.), but it is difficult to give numbers for component elements of the population, the statistics available often varying according to the nationality of the statistician. Moreover it is impossible at this stage to say how the Great War has affected the distribution of the population.

Turks

Usages of Turk and Turkish. The words 'Turk' and 'Turkish' are used in three senses: political, linguistic, and ethnological. Politically Turk means a Mohammedan subject of the Sultan of Turkey; it is not applied to Christians, and its application to Arabs, Kurds, &c., is hardly correct. Turkish is more satisfactorily used to designate a division of the Ural-Altaic languages. Ethnographically the words present difficulties; for it is not easy to differentiate the Turks from allied tribes, such as the Finno-Ugrians, Mongols, and Manchus. The Bashkirs, who are probably of Finno-Ugrian stock, speak a Turkish language, and the Magyars, who speak a Ugrian language, have many Turkish characteristics. There is no difficulty in making a practical distinction between Turks and Mongols, yet the traditions of both point to a common origin. The Turkish-speaking tribes were apparently simply the most mobile and adventurous of what we know as the Mongol nomadic hordes. At the present day the name Turk is applied primarily to the people who have conquered and hold Constantinople and the regions known as Turkey, but they are to be classed as belonging to the same group linguistically and to some extent racially as, among others, the Yakuts of Siberia, the Tatars (Tartars), the Khirghiz of Asiatic Russia, the Kara Kalpaks of the Sea of Aral, the Sart of Central Asia, the Moghuls of India, the Turkomans between the Caspian and the Oxus, and the Turkish nomads scattered over Persia. These all speak languages belonging to the Ural-Altaic family. Both nominal and verbal forms are built up solely by the addition of suffixes, and hard and soft vowels cannot occur in the same word. From the Mongol-Manchu languages, the Turkish group is distinguished by its much more developed system of inflexion, particularly in the verbs, by its free use of possessive affixes, and by its more thoroughly agglutinative character. It diverges from the Finno-Ugrian languages *inter alia* in having a much simpler system of cases and different phonetics. The Turkish lan-

guages, wherever spoken, are remarkably uniform, being apparently merely dialects of one language, the vocabulary and grammar of which have remained substantially the same. This linguistic type has been strong and persistent, and its separation from Mongol, with which it has real affinity, is probably very ancient. A Turk says, 'I speak Turkish!' but not 'I am a Turk!'; he says, 'I am an Osmanli!' Strictly this word means a descendant of the clan of Osman, as opposed to Seljuks and other Turks; but it is often loosely used to mean Mohammedan subjects of the Sultan, although this usage is not extended to Arabs and Albanians. The name is genealogical rather than ethnic, for although of greater historical importance than the other tribes, the Osmanlis were not distinguished from them in language or customs. Osman, the recognized founder of the Osmanlis, was born A.D. 1258. Not even the majority of the present Turks comes from the original Osmanlis; this small tribe having in the course of time accepted numerous foreign elements.

Origin of Turks. The name Turk is said to originate from the name Türkü or 'helmet', used to name a hill in Kan-Suh, a province on the NW. of China, where the ancestors of the Turks lived, not far from the city of Shan-Tan. The name Tu-Kiue (Tou-Kiue) or Turk is first used by the Chinese in recording the revolt of the Turks from the Jwen-Jwen, A.D. 545. Turks were then heard of on the Oxus about 560. In 567, although 50 years before they had only been a servile clan in China, they sent an embassy to the East Roman Emperor Justin II. In fact, starting as they did from the confines of China, they were to reach India, Algeria, and the walls of Vienna.

Osmanlis. The Osmanlis or house of Osman, the founders of the present Turkish Empire, appear to have been a clan similar to the early Seljuks or the present Turkomans of Transcaspia, who migrated into Asia Minor from Khorasan, and made the neighbourhood of Brusa their head-quarters. Their conspicuous position in history is mainly due to the

fact that they attained pre-eminence very late and in districts very near Europe. Except for the invasion of Timur, they did not suffer from the attacks of other Turks and were able to concentrate their strength on the conquest of the decrepit Byzantine Empire. The birth of the Turkish nation may be given as A.D. 1326–59, the years of the reign of Orkhan, who is said to have instituted a national polity.

Physical Characteristics of Modern Turks. As they advanced W. from their original seat in Central Asia the Turks gradually lost their primitive type, which was probably much like that still obtaining among the Mongols. The Turk of to-day, mainly through intermarriage with the women of white races, has more Semitic and Aryan than Mongol blood, and may be regarded as belonging rather to the Caucasian than the yellow race. The Turk is generally of medium stature; he has an aquiline nose, dark or chestnut-coloured hair, and large expressive eyes. His high and rather square jaw-bone is usually the only trait remaining of his original race. The men are good-looking and well-made, some of them having fine proportions and very great muscular development. The purer Turkish type of Anatolia, with narrow, almost almond-shaped eyes, brown complexion, frank and placid expression and high cheek-bones, is little met with in European Turkey; but the Turk of Eregli is smaller, darker, and more lively than the type described above. What makes the Turks, despite their mixed character, a nation is military discipline, the official use of the same language and identity of religious practice.

Manners and Mental Characteristics. The Turk of whatever class has good manners; he is dignified, courteous, and restrained; but he has a pride of nationality which may make him arrogant, if he is not content to be merely condescending. The Turk of the country districts or generally of the lower orders is, as a rule, a good-natured, patient, frank, and generous man, with a sense of justice and loyalty. He is hospitable and fond of children and animals. The Turk has marked capacity for military discipline, and is

ready to undergo hardships and deprivations. He is courageous and, where unspoiled by city influences, upright and temperate. The sobriety and frugality of the Turk of the lower orders are often very striking indeed. He lives mainly on coarse black bread and cold water, and although his home is often a mere den, without furniture or windows, he is generally personally cleanly. The inactivity of the Turk arises largely from being too proud to labour and too stupid to engage in any calling requiring marked ingenuity and inventiveness, and from the fatalism inculcated by his religion. He can neither construct nor create, and he does not imitate well: he simply borrows, or tries to utilize the capacity of other races. His religion and many of his customs he took from the Arabs, while others may be traced to Persia or China; his language he has spoiled by borrowings from Arabic and Persian, and it is written in a borrowed alphabet unsuited to it; his literature is modelled slavishly on that of Persia; his architecture is Byzantine with Persian and Arabic details; his clothes are imitations of European dress.

The Turk keenly resents injustice, insult, or humiliation, and, although he may conceal his resentment, he seldom fails to have his revenge. At first tolerant—in 1267 it is recorded that the Sultan's children were present at the celebration of the Holy Eucharist and even communicated—the Turk is now often fanatically religious. Roused to fury at times by causes that appear very obscure to us, religious prejudice or sanction is certainly directly responsible for many of his worst acts of intolerance or oppression towards non-Moslem peoples, and religious frenzy may render him vindictive and fiendishly cruel. Unfortunately this religious fanaticism may be roused as it were to order.

Turkish Peasant and Townsman contrasted. The Turkish peasant is an uneducated man whose life is one of unreflecting routine, but his probity, his faithful discharge of any obligation, his simplicity and patient resignation under misfortune have always been praised. Most of the race are in a condition of poverty bordering on destitution, and their wretched-

ness, ignorance, and good faith are mercilessly exploited by money-lenders. There are Turkish villages within 50 miles of Constantinople, situated in rich forest or grazing land, where neither milk nor fruit nor vegetables can be procured. The Turk who has acquired some culture and lives at ease in the cities, especially the capital, has not been improved by his imperfect assimilation of Western ideas and customs. Although there are honourable exceptions, it is generally speaking true that such contact with Western civilization has resulted in a serious deterioration of the Turkish character. It produces a type that is fundamentally lazy, shunning any real work, while considering itself created to direct others. Such a person directs very badly, delighting in equivocal situations and the dispensing of favours, but disliking all method and regularity; he has a marked turn for intrigue, and his treachery and dissimulation form a strong contrast with the frankness and natural goodness of the Turk of the people. It is the town Turk who is best described as accessible to only two sentiments, fear and self-interest, and it is true that such a person will often mistake goodness for weakness. The liberal ideas of which he makes an ostentatious parade conceal a great fanaticism of race and a profound hatred of the European whose superiority he perceives only to resent.

Democratic Nature of Turkish Society. Among the Turks there are really no class distinctions; the highest career is open to the lowest; there is no hereditary aristocracy, and owing to absence of primogeniture it is difficult to transmit great wealth unbroken. A number of rich families constitute perhaps an aristocracy *de fait*, but Turkey is essentially a democratic country in which the only rank is military or official, the distinctions and titles of which are discriminated with pedantic minuteness. It may be said generally that *Pasha* is the only title carrying precedence, that *Bey* is applied to colonels and high officials, and also loosely, like our esquire. *Effendi* is applied to the *Ulemā*, i.e. lawyers or clergy; it is supposed to be lower than Bey, yet the sons of Pashas have the courtesy title of Bey, the sons of the Sultan that of Effendi.

Agha is a title given to respectable, old-fashioned Turks, also to petty officers. *Chelebi* is a title given to people of better rank, Christian as well as Moslem. Surnames are not generally found, but among wealthy families there is a tendency to introduce them.

Defects of Turks as a Ruling Race. The Turk succeeded in orientalizing and proselytizing and reducing to practical servitude a considerable part of the Balkans because he found there no unity of race or religion, but he has never succeeded in assimilating the conquered people here or elsewhere. It is most unfortunate that owing to his inherent incapacity for art or science or business or political life the energies of the Turk are prone to find their outlet mainly in works of destruction. Wherever he rules we find squalor and decay, and the suggestion of the distracting temporary settlement of a migratory race.

Distribution of Turks : Decrease in Numbers and its Causes. As political functionaries, soldiers, or landowners Turks are disseminated throughout the whole of European Turkey ; but the two centres round which this race clusters in the largest numbers are the cities of Constantinople and Adrianople. In most of the provinces of the Ottoman Empire the Osmanli Turks are in a minority. But in European Turkey, since the loss of territory in the Balkan War, they form rather more than one-half of the population. The Turkish population has shown a tendency to decrease, while no such tendency is manifested by the Christian peoples of the empire. The Turks (among whom polygamy is not the rule but the exception) are not a prolific race ; they alone were, previous to 1909, liable for military service ; infant mortality is also high among them, and venereal diseases are very widespread in the army. Dr. von Düring, an official in the Ottoman service, about 1905 expressed the view to the Turkish Government that, unless some radical measures were taken, the Turkish population would be extinct in two generations. Their lack of sanitation may contribute to their decay ; it is remarkable that a people whose houses are clean and who are clean

in their personal habits should be indifferent, as the Turk is, to the accumulation of filth in his streets. Even in the capital there are no satisfactory drains, and often simply a series of leaking cesspools.

The Turk is, generally speaking, a man of extraordinary limitation of knowledge and interests, suffering from a natural lack of curiosity, and a conviction that outside his religion there is nothing one needs to know; but the Young Turks formed an exception to this generalization.

Greeks

Distribution and Employment. The Greek population of European Turkey is maritime and commercial rather than agricultural, and is found mainly along the coast on an average depth of from 12 to 18 miles. Greeks are found in Constantinople, Eregli, Rodosto, Enos, &c. Elsewhere than in coast towns, Greeks are found intermingled with the Slav population.

Physical Characteristics. They form the most numerous and intelligent race and constitute the element of greatest wealth and commercial power in European Turkey. They are generally of medium size, with a tendency to stoutness; the skull is rounder than in the classical type, and the nose less straight and narrow; their complexion is brownish, and their hair dark or black.

Mental Characteristics. The Greeks are vivacious and intelligent, apt in the acquirement of knowledge, and quick to see the practical application of what they learn. Their centres are characterized by activity and tidiness, and in them are found numerous well-organized schools, having fine buildings, large endowments, and well-equipped staffs. But the brilliant qualities of the Greek are often superficial and his knowledge lacking in solidity. They are fond of display and position.

Business Enterprise. The Greeks are the very incarnation of the spirit of business, divide with the Armenians the higher commercial activities of Turkey, above all finance, and are found managing lucrative businesses in every town. They manifest great subtlety in business transactions, and

do not hesitate to employ methods which others might regard as scarcely legitimate.

Classes. The Greeks multiply rapidly : families of 8–10 are not uncommon. The middle-class Greek is typically bourgeois, generally very economical, but sometimes lapsing into extravagance of dress, and rather given to gambling. The upper-class Greeks have adopted an entirely European manner of living. Among them are some very rich families, exercising a considerable influence in, and furnishing politicians of note to, the Ottoman Empire.

Greek Communities. Wherever Greeks are found in numbers they are organized under their bishops into as many small republics, each of which has its senate (Antiprosopeia). There are also certain bodies of magistrates, Ephors who have supervision in matters of public instruction and assistance ; Epitropi who administer the communal finances ; Demogerontes who settle disputes. The organization is good, but it does not produce a very harmonious community. It has been said that the Greek is a political animal who can only live in a community and yet cannot restrict his own actions by the necessities of the community. His susceptibilities and his self-interest are always producing internal dissensions ; there are quarrels of the rich with the poor, of the community with the bishop, its official head, or with the Hellenic consul who has to transmit to Athens the subsidy for propaganda purposes. Often the arbitration of the Turk has to be called in to settle these disputes. The language in use among the Greeks, the Romaic, has notable differences from classical Greek, but writers try to approximate to classical usage as closely as possible. A large part of the scientific, religious, and other publications of Turkey are edited by Greeks.

Armenians

Physical Characteristics. Armenians (*Haïkans*) belong to the Indo-Iranic group of the Aryan stock, and are racially near of kin to the Persians and Kurds, &c. They are short, solidly

built and thick-necked ; they have rather sharp features, high colour, varying from light to olive, black hair, sometimes flaxen or chestnut, prominent noses, with an accented outline similar to that of the Jews, but differing from the Semitic nose by the fullness of the nostrils. Indeed several of the facial characteristics of the Armenians are distinctly Semitic, and they share with the Jews many mental characteristics, being even more adroit in monetary transactions.

Business and Professional Capacity. They manifest a positive genius for banking and commerce, the richest bankers in European Turkey being Armenians. The employment of ruse and duplicity, of which they are accused, are faults naturally arising in an oppressed people. Their lack of courage is probably as often as not due to the recognition that they have not a fighting chance. In some ways they resemble the Greeks, being naturally intelligent and eager for instruction. They learn foreign languages with surprising facility. The rivals of the Greeks and Jews in commerce and industry, they are also good agriculturists and artisans, being found as smelters, smiths, tailors, painters, &c. Well-educated Armenians are found as doctors and lawyers. A great number of Armenians were employed as officials by the Ottoman Government, and it used to be found advisable to be on one's guard in dealing with them as they were often peculiarly ill-disposed towards foreigners.

Mental Qualities. Long periods of varied servitude have made the Armenian of the coast and the large centres a creature of extreme suppleness, beneath which there is a force of passive resistance. It has been said of them that 'they tend to be submissive to the verge of servility, accepting, without attempting to resist, ill-treatment and insults at which a worm would rebel'.

Secret Societies : Persistence of National Sentiment. Secret and revolutionary societies, the activities of which have often brought terrible calamities upon the Armenian people, are unfortunately very numerous. In spite of the way in which they are broken up among alien races, the Armenians have

preserved their national sentiment and their own language. The latter has been much polished during the last two centuries by the Mechitarist monks, who have contributed some original works and above all translations from European languages. Their bright intellects, industrious dispositions, forbearance and frugality are offset by their want of courage, dissimulation, craft, and greed.

Jews

Origin and Characteristics. The Jews of European Turkey are for the most part descendants of Jews who came from Spain towards the end of the fifteenth century. They have preserved the Spanish language in a corrupt form which they use among themselves, although most speak French and some German. Jews have been less persecuted in Turkey than elsewhere in Europe except England; nevertheless many of the Ottoman Jews are said to present the lowest physical, mental, and moral type of the Hebrew race. Many of their quarters are in a condition of great filth and squalor, the inhabitants being insignificant, sallow, and flabby. This decay is said to be due to their uncleanliness, precocious marriage, and abstention from all laborious trades. Leprosy is found amongst them. Many Jews are wealthy, but conceal their wealth. At Constantinople and Adrianople their position is improving. In smaller localities, where they maintain themselves by petty trades, their condition is still bad.

Disposition towards Foreigners. The Jews were always, on the whole, that part of the population of Turkey least hostile to strangers, and when one had to choose between a Jew and a person of another nationality one did well to choose a Jew. At Salonica, however, the Jews formed part of the Young Turkish movement in 1908, and there and elsewhere they are often strongly Turcophil.

Dunmehs. There are certain Jews, of whom some are to be found at Adrianople, who profess Islam. They are called

Dunmehs, i. e. converts. Openly they profess Mohammedanism and secretly practise the rites of Judaism. They date only from the second half of the seventeenth century; their founder was Sabbatai Sevi (1626–76).

Bulgarians

The Bulgarians are a Slav-speaking people of Asiatic origin, belonging to the same racial group as the Finns and thus allied to the Turks. They are somewhat below medium stature, broad-shouldered and strongly built, honest, thrifty, and laborious, and form the greater part of the Slav population of Turkey in Europe. They are almost exclusively agriculturists settled on the land. In large towns they follow mainly the trade of the gardener, in which they excel. This, one of the most interesting races in Turkey, is markedly progressing.

Various Races: Levantines.

In addition to the Bulgarians there are in European Turkey Serbo-Croatian Slavs and also representatives of various other races. The Pomaks are a Moslem people of Bulgarian origin, speaking a Slav tongue. They are described as rather brutish, uniting the worst characteristics of the Turk and the Bulgarian. Gipsies, with characteristics such as they are known elsewhere, exist in large numbers. They profess Islam. Their moral character is said to be worse than that of Western gipsies. Near the Mosque of Saint Sophia there is a quarter for Persians having a bazaar of its own. The Persians (about 12,000) occupy large khans which look like huge cloisters or fortresses. There are also some Circassians, turbulent and vindictive, who have not taken to commerce and do not rank high intellectually. There are large numbers of Wallachians at Constantinople, quick of perception, gay, industrious tillers of the soil, enterprising traders, shrewd and thrifty. Vlach (Christian) and Albanian (Moslem) shepherds visit the plains in winter in charge of large flocks. These semi-nomad visitors are of little account politically.

Many European peoples are represented, English, French, German, Austrian, Italian, Hellenic Greeks, &c. A certain number of these, the issue of families settled for a long time in the East, have lost practically all the physical, intellectual, and moral qualities of their original nation, the language of which they frequently cannot speak. They form the curious mixed race known everywhere as Levantines. Many of these have actually lost their proper nationality, through failure to comply with its military requirements, and have become Ottoman subjects. These Ottoman Levantines are contemptuously treated by Europeans and Orientals alike; they are known as Catholics, that being most often their religious profession, and religion being in the East a synonym of nationality. Foreign nationality was very much sought after in Turkey, because it exempted from a great part of the taxation and afforded protection against arbitrary authority. Accordingly we had the inverse process to that which produced the Rayahs. Having succeeded in getting naturalized, a Greek or Armenian would give himself great pains to learn the language and assume the external manners of his adopted country. He never deceived any one thereby, and generally made himself ridiculous.

Languages

Most Turks and Christians in the upper and educated classes can speak French. A few can speak English, and many military officers can speak German. The middle and lower classes speak generally only Turkish, which is spoken by most of the Greeks and Armenians of Turkey, in addition to their own language. Many of the Greeks of the interior speak only Turkish. Arabic, Kurdish, and Albanian are occasionally heard in European Turkey—in fact the shores of the Bosporus and of the Sea of Marmara present a good linguistic and ethnological compendium of the Turkish Empire. Turkish, Greek, and French, in this order, are the most useful languages to know.

Turkish

Turkish is a Mongol or Tatar language, originating in Eastern Asia, and it is quite unlike the majority of European languages. It belongs to the so-called ' agglutinative ' group of languages, i. e. the words are not *inflected* as in Latin or German, but differences of case, tense, or mood are expressed by the accumulation at the end of a word of one or more independent syllables. It is a stately and harmonious language, regular in its construction, and attuned to the gravity of its speakers. Like English, it contains a large admixture of foreign elements, especially Persian and Arabic, but the language spoken by the common people is much purer than the written language. The language has shown a tendency towards simplification and modernization, and the ponderous and inflated diction formerly obtaining has been abandoned. The Turks use the Arabic characters, but Greeks and Armenians write Turkish in Greek or Armenian characters, and newspapers and books are printed in those characters. It is easy to acquire a fair knowledge of colloquial Turkish, but difficult to learn to read and write the literary language.

Greek

There is a distinct ' Constantinopolitan ' dialect of Modern Greek, but the ' dēmotikē glōssa ', or common language which is spoken by educated people in Greece and taught in the Greek schools in Turkey is understood by the Greeks of European Turkey, and spoken by many of them. As a rule, the Greek dialects in Turkey are being superseded by the ' dēmotikē glōssa ', and many Greeks who use some dialect in their homes converse with strangers in the more polished idiom.

Englishmen who know some ancient Greek easily acquire a knowledge of the modern language. The main differences between the Greek of Demosthenes and the modern ' dēmotikē ' are the changed pronunciation of some of the vowels and consonants, the breaking down of the ancient system of in-

flections in favour of an analytical structure like that of French or English, and the changed names of many common objects. The vocabulary is largely the same. The alphabet is the same as in ancient Greek ; ' accents ' are now stress accents ; ' breathings ' are used in writing, but a rough breathing is not pronounced.

A knowledge of modern Greek is very useful in the Levant. It forms a linguistic bridge between East and West, being spoken ' where English and French are unknown in the East, and, in the West, where Turkish and Persian do not carry '. The Greek is proud of his language, and flattered when Englishmen take the trouble to learn it.

CHAPTER V

RELIGIONS

Recognized Religious Communities—Mohammedanism—Orthodox Eastern Church—Armenian Gregorian Church—Other Christian Sects—Jewish Church.

Recognized Religious Communities

Mohammedanism is the established State religion, of which the Sultan claimed, as caliph, to be the supreme head. (See section on *Caliphate* below.) The chief ecclesiastical dignitary is the Sheikh el-Islam, whose functions are, however, judicial and legal rather than spiritual. He is a member of the Cabinet. Mohammedans form only one-half of the population of European Turkey. A number of non-Mohammedan communities, or *Millets*, are recognized by the Turkish Government, viz.: (1) Latins, or Catholics using the Roman Liturgy; (2) Orthodox Greeks, under various separately recognized Patriarchs, of whom the principal is the Oecumenical Patriarch at Constantinople; (3) Armenians, under their Patriarch at Constantinople, but under the supreme spiritual control of a Catholicos at Echmiadzin in Russian Armenia; (4) Armenian Catholics, under a Patriarch at Constantinople; (5) Protestants, consisting chiefly of converts from among the Armenians; (6) Jews; (7) Bulgarian Catholics.

The spiritual heads of the recognized communities possess in various degrees civil functions, in some cases, especially in that of the Greek Patriarch, of considerable importance.

Mohammedanism

The Caliphate. The Sultan of Turkey claims to be caliph, and consequently supreme head of the Mohammedan religious world and the representative of God. This claim

is, on the whole, recognized by the largest Mohammedan sect, the Sunnis, but has always been denied by the other great Mohammedan sect, the Shiahs. The invalidity of the Sultan's title and the political difference of these sects will appear from the following condensed account of the succession to the office. Their more specifically religious differences are alluded to at the end of the present section.

Caliph (Arab. *Khālifa*), literally 'successor', 'representative', was a title first borne by Abu Bekr, who, on the death of Mohammed, became the head of the Mohammedan State. Abu Bekr and his three (or four) immediate successors are known as the 'perfect' caliphs; after them the title was borne by the thirteen Omayyad caliphs of Damascus, an Arabian dynasty, and subsequently by the thirty-seven Abbasid caliphs of Baghdad, a dynasty which fell before the Turks in A.D. 1258. By some Moslems these rulers were regarded as only *Amirs*, not caliphs. There were titular caliphs of Abbasid descent in Egypt from that date till A.D. 1517, when the last caliph was deposed by the Turkish sultan Selim I. On the fall of the Omayyad dynasty, the title was assumed by the Spanish branch of the family, who ruled at Cordova (A.D. 755–1031), and the title was also taken by the Fatimite rulers of Egypt, who claimed to descend from Ali and Fatima, Mohammed's daughter (see below).

According to the Shiah Moslems, who call the office the *Imamate* or leadership, no caliph is legitimate unless he is a lineal descendant of the Prophet; while even the Sunnis hold that the office belongs by right to a member of the Koreish tribe to which Mohammed belonged. Either contention vitiates the claim of the Turkish sultan.

The First Caliphs. On the death of Mohammed, Abu Bekr, the friend and father-in-law of the Prophet, was, in a time of much unrest, chosen caliph. He was succeeded by Omar, A.D. 634, who had been prominent among the Muhajir (emigrants from Mecca), who had become the party of power in Medina. Before his death he nominated six of the leading emigrants to choose the next caliph from among themselves. Othman

was elected, and Islam passed into the hands of the Koreish nobility, who rested their claims on the priority of their services to the faith and on their blood relationship to the Prophet. Othman belonged to the foremost family of Mecca, the Omayyads, and favoured his relatives and the Koreish generally. An opposition arose among the emigrants, who, having lent themselves to the elevation of the Koreish, now felt themselves effaced by them. Everywhere in the provinces there was agitation against the caliph, except in Syria, where Othman's cousin Moawiya carried on a wise and strong administration. The opposition was most active in Irak (Mesopotamia) and in Egypt. The ultimate aim of the mass of the malcontents was the deposition of Othman in favour of Ali, in full, 'Ali Ben Abu Talib, born at Mecca, A. D. 600. His father, Abu Talib, was an uncle of the Prophet, and Ali himself was adopted by Mohammed and educated under his care. As a boy he declared his adhesion to the cause of the Prophet, who, some years afterwards, gave him his daughter in marriage. Ali had proved himself a brave and faithful soldier, and, even at the time he appeared as a claimant for the caliphate, he was regarded by some as a sort of Messiah.

Ali and Moawiya. The malcontents put Othman to death in A. D. 636, when he was 80 years old. The greater body of the successful rebels summoned Ali to the caliphate, although this was opposed by many, and there was fighting, in the course of which Ali's rivals, Talha and Zobair, were slain and Ayesha, Mohammed's widow, a bitter enemy of Ali, was taken prisoner. A powerful opponent remained in Moawiya, whose position in Syria was impregnable. Here the mass of the population was Arab with a very strong conservative feeling for the Omayyads. Ali made his capital at Kufa (Mesopotamia), where there were many Persian elements. A battle between these opponents took place in the plain of Siffin, near the Euphrates, which Ali was compelled to break off, when it appears to have been going in his favour, because his superstitious soldiers refused to fight against some Syrians who advanced with copies of the Koran transfixed on their spears

He consented to submit his claims to arbitration. This incensed a minority who held that Ali, by entering into such negotiations, was denying his faith. The negotiations failed and were followed by much indecisive fighting. Ali died at Kufa (A. D. 661) of a wound from a poisoned dagger. All the Ashraf or Sherifs claim to be his descendants. His descendants by Fatima are known as the Fatimites, who furnished the Egyptian dynasty.

Schism in Mohammedanism through Ali's Claim. The question of Ali's position in the caliphate divides the Mohammedan world into the two great sects of the Sunnis and Shiahs, the Sunnis denying, and the Shiahs affirming that he was the first true caliph. The Turks hold his memory in abhorrence ; the Persians, who are mostly Shiahs, venerate him as second only to the Prophet and celebrate the anniversary of his martyrdom.

Omayyad Dynasty. Moawiya became caliph and founded the Omayyad dynasty. The Shiahs, as their influence with the Arabs declined, sought to make up for this by obtaining the support of non-Arab Moslems. They were especially aided in this by the Abbasids, who in time succeeded in obtaining the supreme power for themselves. On the murder of Ali his son Hasan was named caliph by Ali's faction. He died in Medina some years later.

During the caliphate of Yazid (Moawiya's son and successor), there occurred in A. D. 680 the defeat and death of Husein, the son of Ali and grandson of the Prophet, who perished with many members of his family. This disaster has acquired much romantic colouring in the eyes of the Shiahs, who in fact regard it as a great religious tragedy, its anniversary being observed as a day of public mourning. ' Revenge for Husein ' became a Shiah watchword and his tomb at Kerbela (Meshed Husein) in Mesopotamia is to the Shiahs the holiest place in the world.

Since the days of Ali there had been two tendencies among the Shiahs. The moderate party only asserted the doctrine that the *imamate* (for them merely a *judicial* headship)

belonged legally to a man of the house of the Prophet. The other party, of extreme Shiahs (Hāshimīya), maintained the equality of all Moslems, irrespective of race, and taught that the same *divine* spirit that had animated the Prophet incorporated itself again in his heirs. The extremists nominated a series of successors to Ali, and sent missionaries everywhere to undermine the authority of the Omayyads and preach the doctrine that a saviour (*Mahdi*) would arise to restore Islam to its original purity. They met with great success, and the Alids carried out a most successful revolt against Merwan, the reigning caliph ; but the fruit of their efforts was snatched from them by the Abbasids, who defeated and slew Merwan (A. D. 750) and persecuted the Omayyads mercilessly. With the dynasty of the Omayyads the supremacy of the Arabs ceased.

Abbasid Caliphs. Abu'l Abbas was the first Abbasid caliph (A. D. 750–4). Under his great successor, Mansur, Africa and Spain escaped from the dominions of the Eastern caliphate, the former for a season, the latter permanently. In Spain was founded the independent dynasty of the Western Omayyads. Even Africa, although the revolt was terminated in A. D. 761, from the year 800 only nominally belonged to the Abbasids, the Governor of Africa succeeding in making himself virtually independent of the central government and founding the distinct dynasty of the Aghlabites.

Since 788 Morocco has been practically independent of the successive claimants to the caliphate ; in particular, although Sunnis of sorts, the Moroccans have never acknowledged the claim of the Turkish sultans. The emirs and sultans of Morocco seem never to have claimed authority for themselves as caliphs over the whole Moslem world, though they have certainly for the most part claimed a caliph's authority in their own dominions. We find them occasionally recognizing one of the claimants when the pretensions of his rival were endangering their independence.

Shiah revolts were always occurring, some of a very serious nature and difficult to suppress. The Shiahs con-

tinued to elect successors to Ali and were ready to back their claims with force. The sectaries sometimes obtained possession of the Holy Places or other territory and were only dispossessed or reduced with much effort. Such an Alid revolt, for example, occurred in the reign of Mamun (A. D. 813), during which Mecca, Medina, and the Yemen were mastered by the Alids, who even struck a coinage of their own in Kufa and menaced the capital. A very remarkable feature was the sympathy occasionally shown for the Alid faction by the reigning caliph. Thus Mamun himself, apparently acting as a puppet in the hands of his vizier, under the pretence of putting an end to these continual revolts of the partisans of Ali, publicly designated as his successor a direct descendant of Husein, the son of Ali. Realizing the opposition of his own party to these projects, Mamun withdrew from them, but ordered all his subjects to honour Ali as the best creature of God after the Prophet and forbade the praise of Moawiya. In the reign of Motowakkil, who manifested intense hatred of the Shiahs, there was a triumph of rigid orthodoxy,which has ever since remained the State religion. The reign of Moqtadir (A. D. 908–32) was a period of rapid decay, the most important event in which was the foundation of the Fatimite dynasty, which reigned first in Maghrib and then in Egypt for nearly three centuries. In the caliphate of Radi (died A. D. 940) the worldly power of the caliph was a mere shadow, his empire being practically reduced to the province of Baghdad, the other provinces being in the hands of independent rulers.

In A. D. 946 there were in Baghdad three caliphs, Qahir, Mottaqi, and Mostafki, who had been deposed and blinded. In the reign of Moti, a Buyid prince, who had captured Baghdad and was acknowledged by the caliph as temporal sovereign, reserved to himself all the powers and revenues of the caliphate, allowing the caliph merely a secretary and a pension of 5,000 *dirhems* a day. Though in public prayers and on the coins the name of the caliph remained as that of the supreme authority, he had in reality no authority outside the

palace ; so that the saying arose that he ' contented himself with sermon and coin '. It is to be noted that Moti was driven from the caliphate by the Turkish soldiery in the year 974 in consequence of public acts of veneration for the memory of Ali.

Assumption of Title by Sultan of Turkey. Mostasim, the last Caliph of Baghdad, was overwhelmed in the storming of the city by the Mongols, being compelled to bring forth the hidden treasures of his family, and was killed with two of his sons and many relations in 1258. With him expired the Eastern caliphate of the Abbasids which had lasted 524 years. A descendant of the Abbasids, who had found an asylum in Egypt, was proclaimed caliph at Cairo under the name of Al Hakim Bi-Amri'llah. His sons inherited his title, but, like their father, remained in Egypt without power or influence. Their shadow of sovereignty ceased to exist on the conquest of Egypt by the Turkish sultan Selim I, who compelled the last of them, Motowakkil, to abdicate in 1517. Motowakkil was at the same time compelled to bestow upon Selim and his successors the title of caliph. The Sultan also acquired from him the sacred banner and other relics of the founder of Islam, which have since been preserved in the Seraglio at Constantinople.

Nature of the Office. Neither Koran nor Sunna (i.e. accepted tradition) distinguishes between temporal and spiritual powers, and no such distinction was known so long as the caliphs acted in all things as successors of the Prophet and heads of the community of the faithful. But as the power of the Abbasids declined the distinction became more evident, especially when the Buyids, who were disposed to Shiah views, proclaimed themselves sultans, i.e. possessors of all real authority. The theologians tried to uphold the view that the sultanate was subordinate to the sovereignty of the caliphs and dependent on the latter, especially in all religious matters, but their theories never modified facts. The various dynasties of sultans never paid heed to the caliphs. The Mamelukes in Egypt had tried to make their government

appear more legitimate by nominally recognizing a continuation of the spiritual dignity of the caliphate in the surviving branch of the Abbasid line, the last successor of which made over, as we have seen, his very nominal dignity to Selim I.

The Ottoman sultans found the title useful in foreign relations, and in India it had recently perhaps begun to count for something. But among his own subjects the Sultan was compelled to defer to the Ulemā and had no considerable influence on the composition of that body. He nominates the Sheikh el-Islam, who is his representative in the *imamate* and issues judgements in points of faith and law from which there is no appeal; but the nomination must fall on one of the *Mullahs*, the highest class of Ulemā. Moreover, the Sheikh el-Islam is a Turkish official, and cannot claim to exercise authority outside the Turkish Empire.

Invalidity of Sultan's Title. Whatever the present value of the title of caliph, it is evident that the Sultans of Turkey are merely caliphs *de facto* but not *de jure*. There has not been any attempt to prove that the Sultan was of the Koreish blood, which even the Sunnis regarded as an indispensable qualification in any one exercising the office. There has been dissatisfaction even among the Sunnis about the Sultan's assumption of the title, and of course the Shiahs could admit the claims of no one who was not an Alid. The Sultan's exercise of the office, so far as it has been effective, has depended upon his being the head of the most important Moslem state, upon his possession of the sacred relics and control of the Sacred Places, and upon his nomination of the Sheikh el-Islam, who moreover generally resided at Constantinople. The Sultan's control of the Sacred Places had always been weak, and could not indeed have been exercised at all apart from a system of bribery to restrain Arab discontent. This broke out in June 1916 into very active and successful revolt, under the leadership of the Grand Sherif of Mecca, who occupied the Sacred Places of Mecca, thus restoring them to the possession of the Arab race and greatly diminishing

any prestige or influence accruing to the Sultan from his assumption of the title.

The ruling Grand Sherif of Mecca since 1908 is Husein Ibn Ali. He has now been recognised by Great Britain as *Malik* el-*Hejaz*, King of Hejaz. He is now over 60 years of age. He is of the Sherifs of the Abadilah clan who are of the Koreish tribe (now only a remnant of about 200 families) and directly descended from Hasan, son of the Caliph Ali and of Fatima the Prophet's daughter.

Sunnis and Shiahs

The political distinction between the Sunni and Shiah sects has emerged in the above account of the Caliphate. Some of their more purely religious differences may be described.

The Sunnis. The Sunnis, literally 'those of the path', accept the orthodox tradition (*Sunna*) as well as the Koran. They form the orthodox party in Islam which preserves unchanged the form of doctrine established in the tenth century by Ash'ari. The attacks of rationalism are repelled by a species of scholastic dialectic, faith in the Koran and tradition are enjoined and discussion discouraged. Religious earnestness having no access to the higher problems of speculative thought, expresses itself in protests against the extravagances of the dervishes, the worship of saints, &c., and has given rise to movements analogous to Puritanism.

The Shiahs. The theological position of the Shiahs (Arab. *Shi'a*, a party) was that the superhuman power of Mohammed descended to the members of his house (Ali and his children). The *Imām* was infallible, a *Mahdi* or guide for life. This is the basic difference: the Shiahs are incarnationists, the Sunnis are not. Many of the Shiahs hold the Mo'tazilite or rationalistic opinion of the created nature of the Koran. The Shiahs differ from the Sunnis through their legitimist opinions and their accommodation of the rites of Islam to Persian nationality. They reject all the Sunni books of

tradition, but have their own collections of traditions. To the Mohammedan confession, 'There is no God but God, and Mohammed is his Prophet', they add, 'and Ali is the vicegerent of God' (*vali*, confidant). Ritual purity is made the main duty of the faithful. The Shiahs are the most zealous of Moslems in the worship of saints. They reject the Sunni schools of jurisprudence, but also derive all law from the Koran, and their trained clergy (*Mullahs*) are the only class that can give authoritative legal responses.

Ulemā and their Divisions

The *Ulemā* ('Knowers'), who attend to the official ministrations of Islam, form a separate class in the community, but there is no sacerdotal character conferred on them by any process of ordination. In fact there is no Mohammedan priesthood, only religious teachers and preachers performing (as experts) duties which no layman is essentially debarred from discharging, and consequently in the Mohammedan Church there is no such division between clergy and laity as exists in the Eastern and Western Churches.[1] The Koran is confided to the class of the Ulemā, whose duty it is to preserve its tradition by practice and its interpretation by study. There are two great corresponding divisions of the Ulemā: the *Cadis* or judges, who have charge of the interpretation, and the *Imāms*, who have charge of the tradition. These latter, who are occupied either with religious instruction or with the public practices of the cult, acquire, by a long sojourn in the *Medressehs* (colleges) religious, scientific, and literary instruction. They are divided into five classes: (1) *Sheikhs*, whose sole duty is preaching; (2) *Kiatibs*, who pronounce the

[1] Nevertheless, the influence of the Ulemā is enormous, the pure power of knowledge over ignorance. The masses do nothing without consulting them. Their influence grew in importance as that of the Caliphate declined. For the importance of the Sheikh el-Islam, see end of preceding section on Caliphate.

official prayers on Friday; (3) *Imāms*, who are attached to mosques, discharge the ordinary ceremonies and assist at marriages and burials; (4) *Muezzins*, who ascend to the balcony of the minarets five times a day to call the faithful to prayer by the consecrated formula: 'There is no God but God, and Mohammed is the Prophet of God'; (5) *Kaims*, on whom devolve the care of the interior order and cleanliness of the mosques. The last three functionaries are not an integral part of the body of the Ulemā. The Ulemā are recognizable by their green turbans, or, in the case of those who have made the pilgrimage to Mecca, by their white turbans.

Dervishes. In some ways comparable with the monastic orders, and regarded with disfavour by the Ulemā, are the dervishes. Generally rather sympathetic with the Shiahs, the dervishes of Turkey are steeped in the Persian traditions of Sufi mysticism. They have a certain appeal to an intellectual minority, and a considerable hold on wider circles. Indeed it may be said that the Ulemā or official ministers of religion are compelled to divide their power with the dervishes. The *Fakir* is a wandering solitary dervish, sometimes dangerously fanatical, but generally a harmless visionary. Perhaps the original type of dervish, the fakir is now the least considered. The several varieties of dervishes are known either by the name of their founder, or by the devotional practices to which they are most addicted, e.g. *Mevlevi*, dancing dervishes; *Roufaï*, howling dervishes. They are much affected by the Sufi mysticism, which aims at absorption in the being of God, and professes contempt of the world. A dervish 'beggar' is a follower of a definite monastic rule.

Mosques: Religious Temporalities (Wakf, Vakuf)

Mosques are divided into *Jamis*, or great mosques, and *Mesjids*, or places for reunion and prayer. Connected with the mosques are elementary schools, where education is supplied gratis. At Constantinople there are 379 mosques.

The internal appointments of the mosque are of the simplest nature. The temporalities of the Church are controlled by the Evkaf or Ministry of Pious Foundations, which has a separate budget of its own. The department of the Sheikh el-Islam, however, and the whole semi-religious, semi-legal organization subordinate to him are not provided for in this budget, but in that of the State. The revenue of the Evkaf is principally derived from charges on, and reversionary interests in, real property which has, at one time or another, been consecrated to religious or benevolent purposes, and which is known as *Vakuf*. A very large proportion of urban property is of this description, and, although it may be inherited or alienated, the pious foundation retains in it a perpetual interest, represented by annual rents and rights of reversion in certain cases. But of recent years this source of revenue has been much curtailed. Up to Sultan Mahmud II it was the constant practice of rich Moslems to hand over their property entire to the Evkaf in consideration of a perpetual allowance to themselves and their descendants. Thus alone could they secure an income for the latter; for the Sultan had the right of sequestrating all property on death. Thus about three-fourths of all real estate in the empire was in mortmain. This is now illegal, and much property so devised in mortmain has been resumed by the State.

Public Worship

The Moslem religion has no sacraments, and the ceremonial of the cult is of the simplest nature, prayer and the reading of the Koran. The worshipper ought to wash before entering the mosque, and on entering it he removes his slippers, and, laying a mat before him, remains for some moments erect and motionless, the body turned in the direction of Mecca. Then, lifting his arm, he cries *Allah Akbar* (God is great) passes his hands over his face, kneels and recites the appropriate verses from the Koran, his two hands pressing on his stomach. From time to time he presses his face against the ground.

When the last call of the Muezzin has been heard, the Imām takes his stand in front of the *Mihrab*, or praying niche which gives the orientation towards Mecca, while the congregation ranges itself behind him, standing with their feet close together, their hands lifted to the level of their ears on each side of the face. The Imam then intones the formula *Allah Akbar*, which is repeated in chorus, and recites the consecrated prayer, 'In the name of the Divine Mercy, glory to God, the Creator, the merciful, the supreme Judge! We pray and supplicate Thee to guide us in the ways. Lead us to the end of the way in the divine mercy! Turn thine anger from us, and do not cast us away from Thee! Amen! Amen!' The assembly prostrates itself again several times, and the Imām recites a chapter of the Koran, after which there are more prostratings. The Imām pronounces a final prayer in which the congregation joins, and invites the faithful in a loud voice to address their private prayers to God. Silence ensues, and the uniformity hitherto obtaining in the movements of the congregation is broken, each person prostrating himself or rising and leaving as he conducts and concludes his private devotions. A few persons generally remain to hear the Sheikhs comment on the Koran. This is the moment at which women, who are not allowed to take part in the public prayers, begin to appear in the mosques.

Religious Practices

The acts of worship required by Islam are five in number: (1) The recital of the creed, La Ilaha Illa-Ilahu, Muhammad Rasul Allahi, i.e. 'There is no God but God, Mohammed is the Prophet of God'. (2) Prayer; Mohammed enjoined five daily prayers –1, at sunrise; 2, at noon; 3, between noon and evening; 4, at sunset; 5, at night. The Muezzin calls to each prayer. Before each prayer the Prophet prescribed ablutions. The prayers consist of prescribed ejaculations, petitions, and the recital of parts of the Koran. (3) Fasting. The month of fasting, Ramadan or Ramazan (owing to the use of a lunar

calendar), occurs in turn at the various seasons of the year. The fast is severe and means total abstinence from food, drink, and tobacco from sunrise to sunset of each day of the month. The fast tells very heavily upon the labouring population: the rich spend the night in feasting. The fast is associated with the statement that in this month God sent down the Koran from the seventh heaven to Gabriel in the lowest, that it might be revealed to the Prophet. (4) Almsgiving, which is of two kinds, legal and voluntary. At the present time the carrying out of the exact prescriptions existing regarding legal alms is left to the conscience of the believer. (5) Pilgrimage to Mecca, to be performed by every Mohammedan, 'if he is able'. This pilgrimage is made at one time of the Moslem year, namely, from the 7th to the 10th of the month Dhu'l-Hijja.

The ethics of the Koran are based on belief and good works. Fear of the judgement of God is a motive of action, followed by repentance and a turning to God, a complete surrender to whose will is the necessary condition of religious life. In addition to the Koran the tradition of the life of the Prophet, and analogy, by which a belief or practice is justified on the ground of something similar in the Koran, are at the basis of Islamism.

The Spiritual Significance of Mohammedanism

The orthodox Moslem religion has no mysteries, no sacraments, no altars or images. God is held to be invisible and between Him and man there is no intermediary. *Islam* means 'resignation', and *Moselim* means 'resigned to the will of God' as revealed by Mohammed and set forth in the Koran, which is believed to be the direct utterance of God. The central ideas of the Koran are the power, unity, and goodness of God, the resurrection of the dead, and a final judgement in which believers shall be rewarded and unbelievers punished. The Koran repudiated what it regarded as the Tritheism of Christianity, although Mohammed spoke of its founder as

'the Apostle and Word of God and a Spirit from Him'. Mohammed in fact ranks the Christians high; he says, 'Thou wilt find the nearest in love to those who believe to be those who say, "We are Christians!"' In spite of Mohammed's friendly attitude towards the Christians, his followers have often treated them with contemptuous tolerance or brutal ferocity, which the Christians have been quick enough to return in kind. One reason for the Moslem's attitude to Christians certainly is the coalescing of the religious and national spirit which has taken place in Mohammedanism. Mohammed added to his rôle of prophet and religious teacher that of warrior and statesman, and worldly success and temporal power became part of the ideal he was striving to realize. This political tinge is still a characteristic of the creed. So long as Moslems were fighting the battles of Islam they had paid most attention to the doctrines laying stress on the absolute determination of a man's destiny by God, and they fought with great bravery because they believed that God had foreordained their death as their life, and that they could not escape His will. But in time they came to try to reconcile this belief with the appeals made in the Koran to man's self-determination to good, to courage, &c. Mohammed was not a systematic theologian, and the difficulty has never been satisfactorily resolved, while the teaching of predestination has apparently gained too great a hold on Moslems ever to be displaced. *Sufism*, which is not regarded as orthodox, has introduced asceticism into religious practice and mysticism into religious thought. To this movement, which flourishes best in Persia, but ramifies through the whole Mohammedan religious world to a remarkable extent, many things have probably contributed, an Aryan reaction on an imposed Semitic religion, contact with Buddhism, and persistence of Neo-Platonic speculation; but it is also a perfectly genuine development of Islam, Mohammed himself having been on one side of his nature a mystic, and there having always been mystical and ascetic elements in Islam.

The Turk as a Moslem

Turks in the mass do not understand Arabic; consequently they cannot read the Koran. Nevertheless, Islam, primarily a product of the Arabic race and genius, has had much to do in moulding their character as a people and shaping their destiny as a nation; and in turn they have exercised on it considerable influence. Islam is for them at once the creed and the polity by which they became the greatest Moslem power in the world. A Turk would regard himself as ceasing to be a Turk if he ceased to be a Moslem.

Receptive and tenacious, stolid and incurious, the Turk accepted without discussion the tenets of his faith. He is unlearned in points of doctrine, but vigorous in religious observance. Possessing in a high degree the spirit of obedience to authority, an authoritative religion was suited to his needs. His uncritical acceptance of his faith has led the Turk into many wrong actions. Thus he has a tendency to regard every Christian as an enemy of the Moslem religion and state, which it must be remembered are indistinguishable for him, and to restrict the most elementary moral duties to persons of his own creed. Within that narrow sphere he is often scrupulously moral. The idea of predestination has paralysed his natural energy, and left the race, naturally full of vigour, without any power of conceiving a distant object towards which to strive. The attitude of the Turk seems always to be 'let us adopt any temporary shift for the next week and leave the future to God!' In the main the effect of his adopted religion has been cramping and sterilizing, although it has encouraged and enlivened individual effort in the few spheres in which those who profess it are free to show energy. It has to be recognized, however, that although the official religion of Turkey shows a rigorous adherence to orthodoxy, in the domain of personal religion many individual Turks have recourse to the dervishes to supply them with elements of mystery and stimulating ceremonial. The dervishes have, in fact. a very wide appeal in Turkey. Educated

minds find pleasure in their mystical speculations, while wonder-workers, singing, dancing, and quasi-magical ceremonies please the more vulgar.

The Orthodox Eastern Church

This is frequently spoken of as the 'Greek Church', but although this has much historical justification, it has now become a misnomer for a church which might be more fittingly termed the Byzantine Church. It is officially described as 'The Holy Orthodox Catholic Apostolic Eastern Church'. The Greeks only form an inconsiderable minority in the Orthodox Eastern Church, which is the church not only of the great majority of the Christians in Turkey in Europe, but also of those in the Balkan States, as well as of the Russians, Bulgarians, Roumanians, &c. The only bond uniting the members of this widely spread communion is a certain conformity of belief and practice: the church lacks administrative unity as a whole. The nations attached to it may be said to have each their own church with its own head: each such national church being accountable only to itself. The Patriarch of Constantinople, although nominally the supreme head, really only exercises authority within the Ottoman Empire. Moreover, the members of the Orthodox Church are divided among different rites. Those of Turkey follow three rites: Greek, Greco-Arabic, and Greco-Bulgarian. The Greek rite is that in use among the Greeks, the Albanians, the Kutso-Vlachs, and the Serbians.

The specifically Greek Church refused to be subject ecclesiastically to the Patriarch of Constantinople, since he was a nominee of the Sultan, and resolved to be governed after the fashion of the Russian Church by a Synod. By the Greek Constitution of November 1864: 'The Orthodox Church of Greece remains indissolubly united, as regards dogmas, to the great church of Constantinople, and to every other church professing the same doctrines, and, like these churches, it preserves in their integrity the apostolical constitutions and

those of the Councils of the Church, together with the holy traditions; it is autocephalous, it exercises its sovereign rights independently of every other church, and it is governed by a synod of bishops.' This enables one to see that the Greek Church, properly so called, is only one of the national churches found within the Orthodox Eastern Church.

Rôle of Hellenic Church in Turkey. At the same time political circumstances render easily enough intelligible the common, if now erroneous, extension of the name 'Greek' to include the whole Orthodox Church in Turkey in Europe. The Greeks are there the determined champions of the Orthodox Church, being actuated as much by interest and national sentiment as by religious feeling. With good reason they see in Orthodoxy according to the Greek rite the principal agency for realizing the Hellenic Idea, the instrument with which to dominate the Near East as the heirs of the Byzantine Empire. Orthodoxy has in Turkey in Europe practically become their peculiar domain; the Patriarch and the other high dignitaries are chosen from Greeks and work assiduously to develop Hellenism, imposing on their co-religionists of another language Greek schools and Greek bishops.

Opposition to Hellenic Activity. Bulgarian Church. Peoples other than the Greek belonging to the Orthodox Church have naturally not the same reasons to be attached to the Hellenic Idea; and, wherever a consciousness of their distinct nationality has developed, they aspire, if they are in sufficient numbers, to form distinct communities. Thus the Serbs, without implying thereby any breach with the Patriarch, desire to have their national clergy and Serbian schools, instead of having Greek schools and bishops imposed on them. The Bulgarians carried this tendency to the extreme of breaking free of the Greek hierarchy and forming an independent church. They did not recognize the authority of the Oecumenical Patriarch, but that of the Bulgarian Exarch at Constantinople. This movement was due to the revival of Bulgarian national feeling in the middle of the nineteenth

century, and the resulting national church differs from the other national churches within the Orthodox communion in that it had its origin in a revolt of Bulgarians who were Turkish subjects against the Patriarchate. The Porte espoused the cause of the Bulgarians, partly to pacify them, partly to strengthen its hold on its Christian subjects by fostering differences among them. The Sultan in 1870 issued a firman constituting a new church, to form a *millet* or community enjoying equal rights with the Greeks and Armenians; its head, the Bulgarian Exarch, to reside at Constantinople. A local synod at Constantinople pronounced the new church schismatical, and Antioch, Alexandria, and Greece followed suit. Jerusalem pronounced a modified condemnation. The Serbian and Roumanian Churches avoided any definite expression of opinion. Russia was more favourable. It never actually acknowledged the Bulgarian Church, and Bulgarian prelates may not officiate publicly in Russian churches; but, on the other hand, the Holy Synod of Moscow refused to recognize the Patriarch's condemnation, and Russian ecclesiastics have secretly supplied the Bulgarians with the holy oil. When Prince Boris was received into the Bulgarian Church in 1896, the Emperor of Russia was his godfather. The position is further complicated by the fact that many Bulgarians still remain subject to the Patriarch. The Russian Church itself is in communion with both sides. The Patriarchate of Constantinople dared not excommunicate Russia; but complained bitterly of the Russian patronage of the Bulgarian Exarchate. The Bulgarians have never excommunicated the Patriarchate and contend that they are not schismatics, but only a national branch of the Orthodox Church, using their sacred right to manage their own affairs in their own way. Naturally the feeling of dislike between the Patriarchists and Exarchists was very strong indeed. The Greco-Bulgarian rite multiplied national schools in opposition to the Greek schools. There is now no Bulgarian Exarch at Constantinople. He was transferred to Sofia after the Second Balkan War in 1913. The last Exarch, Mon-

signor Joseph, died at Sofia in 1915, and has not had a successor.

Constitution and Political Origin of Eastern Church. The Holy Orthodox Catholic Apostolic Eastern Church consists of (*a*) those churches which have accepted all the decrees of the first seven General Councils and have remained in full communion with one another, (*b*) such churches as have derived their origin from these by missionary activity or by abscission without loss of communion. When Latin Christianity established itself in Europe and Africa and the Roman Empire fell in two, the eastern half became separate in government, interests, and ideas from the western, and the term Greek or Eastern Church gradually acquired a fixed meaning. It denoted the church which included the patriarchates of Antioch, Alexandria, Jerusalem, and Constantinople, and their dependencies. Each Patriarch is, within his diocese, supreme and not amenable to any of his brother Patriarchs, but is within the jurisdiction of an oecumenical synod. This makes the Eastern Church quite distinct in government and traditions of polity from the Western. It has been the policy of Rome to efface national distinctions, but under the Eastern Church national churches have grown and flourished. The Greek Church spread beyond the imperial dioceses which at first fixed its boundaries, but its territories were subsequently overrun by Moslem peoples. The Greek Church was then tolerated mainly because its ecclesiastical organization was a convenient mechanism for governing a subject and tributary population. The Greek Church made up to some extent for this by missionary enterprise, by means of which it became the church of the Slavs.

The Greek Schism. The schism of the Greek Church was provoked by the 'Encyclical Letter' of Photius, A. D. 867, to the bishops of the East, denouncing what he held to be Latin heresies, but only became definite in A. D. 1054 in consequence of conflict between Pope Leo IX and the Patriarch Michael Cerularius. The ostensible cause of this final separation was the introduction by the Latins of *filioque* into the

Creed. After the words 'and in the Holy Ghost' the Constantinopolitan Creed added 'who proceedeth from the Father'. The Roman Church, without the sanction of the Oecumenical Council and without consulting the Easterns, added 'and the Son'. The Eastern also resented the Roman enforcement of clerical celibacy, the limitation of the right of confirmation to the bishop, and the use of unleavened bread in the Eucharist. It is the *filioque* addition which remains the permanent cause of estrangement between the Roman and Eastern Churches. The Western Church affirms that the Holy Spirit proceeds from the Father and from the Son: the Eastern Church affirms that the Holy Spirit proceeds from the Father only, basing its position on John xv. 26, '. . . the Spirit of truth, which proceedeth from the Father . . .' To the theological, there are conjoined an historical and a moral dispute; the Easterns asserting that the addition was unwarrantable and intended to provoke dispute.

Attempts at Reconciliation with Roman and Protestant Churches. Attempts at reconciliation with Rome have been wrecked on this point, and on the claim of papal supremacy, when it meant the right to impose Western usages on the East, while the effort to effect a union of the Eastern Church with Protestantism has also hitherto proved abortive. Attempts to effect an understanding with Protestantism were made fruitlessly in the sixteenth and seventeenth centuries; while the effort of the Patriarch Cyrillus Lucaris, who had been directly influenced by the German Reformation, to bring about a rebirth of the Eastern Church on the lines of that Reformation, only led to his own downfall in the year 1638. On its side the Roman Church has continued to work for a reunion up to the most recent times; while the Old Catholics and the High Church Party of the Anglican Church have striven hard to bring about a *rapprochement* with the Eastern Church, so far ineffectually.

Belief and Practice, Liturgy, &c. The Eastern Church has no creeds in the sense of normative summaries of what must be believed. It has preserved the old idea that a creed is an

adoring confession of the church engaged in worship, the belief of the church being expressed more by way of public testimony than by books; but, so far as it can be gathered, the teaching of the Orthodox Eastern Church differs in some minor points, besides the important one mentioned, from that of Roman Catholic and from that of Protestant Christians.

The liturgy and service generally are either in Old Greek or in Old Slavonic, and frequent disputes have arisen in particular districts as to the language to be employed. Both sacred languages differ from the language of the people, but not more so than the language of Chaucer from modern English. There are eleven chief service-books, and no such compendium as the Roman breviary. Fasting is frequent and severe. Indulgences are not recognized. A belief in an intermediate and purificatory state of the dead is held, but not systematized into a doctrine of purgatory. The Virgin receives homage, but the doctrine of the Immaculate Conception is not admitted. Ikons of the saints are found in the churches, but no image apart from the crucifix. There is singing, but no instrumental music. Prayer is offered turned towards the East, usually standing, but at Pentecost kneeling. The celebration of the Eucharist is an elaborate symbolical representation of the Passion. The consecrated bread is broken into the wine, and both elements are given together in a spoon. In the Eucharist the true body and blood of Christ are held to be substantially present. The ritual, as magnificent, is of a more archaic type than that of the West.

Monasticism, Clergy. Monasticism is, and always has been, an important feature in the Eastern Church. The simple idea of fleeing the world possesses the monks, who have no distinctions of orders, and, though they follow generally the rule of St. Basil, object to being called Basilians. The parochial clergy are unlearned, but some of the higher clergy are distinguished for their learning. The *papas* or popes who make up the inferior clergy have no fixed stipend. They live as they may, partly by engaging in some work, partly

on charitable gifts. They must be married before they become priests, but cannot contract a second marriage. By marrying they render themselves incapable of advancement to the superior dignities of the church, since bishops, who are chosen from the monks, must be unmarried. Theological science was cultivated with extraordinary fullness and many-sidedness in the Greek Church of the fourth and sixth centuries; but, although the intellectual activity of the higher clergy never quite died out, it is only of late that it has again attracted attention.

Relations of Turkey with the Orthodox Eastern Church. The first effect of the Turkish conquest was not unfavourable to the Orthodox Church, the Sultan Mohammed encouraging it to regard him as its protector against the Pope. He named the Patriarch Gennadius, gave him the rank of a Pasha of three tails, and solemnly invested him with his own hands in imitation of the ceremony performed by the Christian emperors. The Christian emperor had always been head of the church, and in virtue of his sacrosanct character, had interfered in and controlled the course of ecclesiastical policy. A Mohammedan sovereign had no such ambitions. While reserving the right to hang or correct any troublesome priest, Mohammed put the whole 'Greek religion', as he called it, under the control of the Patriarch, and thus gave him an authority he had never enjoyed in Christian times. The Patriarch was regarded as the head not only of the church, but of a tributary community, being the representative of the Greek nation, gradually acquiring jurisdiction in all civil cases and allowed to levy tithes and dues from his flock and keep zaptiehs in his service. The very bad practice of offering tribute to the Sultan for the attainment of the Patriarchal dignity was begun after the conquest of Trebizond in the year 1461. For a short time the official valuation was 3,000 ducats a year. In 1583 an ignorant monk, whose brother was a rich merchant, paid 12,000 ducats in bakhshish to be elected, but he was deposed by Metrophanes, who bought the see for 24,000 ducats, and even more enormous

sums were paid. The tribute of the Patriarch was exacted by him in turn in sums received for consecrating priests. All this led to much oppression and exaction in the Christian community, and the church fell to a low ebb indeed during the sixteenth and seventeenth centuries, when also the sultans came to the conclusion that they had little to fear from a combination of Christians, so that there was no further reason to conciliate the Church of Constantinople. Patriarchs were deposed and changed as often as possible to secure more frequent bribes, and three were hanged. The eighteenth century is marked by the rise of the Phanariots, or Greek aristocracy of the Phanar at Constantinople. Their object was to hellenize the Christian races of the Ottoman Empire. In some ways the church lost authority during the eighteenth century. The Patriarch was no longer the sole head of the nation, and civil business came to be more and more transacted through the Dragomans of the Porte and Fleet; these offices being a practical monopoly of the Phanariots. The eighteenth century was characterized by the predominant influence of the Greeks under Turkish rule; the nineteenth century by the revolt of Christian subjects of the Porte against that rule.

The present Oecumenical Patriarch is Germanos V, who is an old man worthy of every distinction and consideration. His position during the recent persecution of the Greeks was one of great difficulty, and he at one time, by way of protest, resorted to the extreme measure of closing the Greek churches. The Young Turks, whose anticlericalism leads them into antagonism with the heads of the Christian churches, have striven to impoverish and destroy the influence of the Patriarchate and are credited with the intention of forcing it to quit Turkey.

Position of the Patriarch: Church Councils. The Patriarch of Constantinople has no authority over the other Patriarchs except that which he derives from the fact of his being regarded as civil head of the community of Orthodox Christians in Turkey. He no longer pays a tribute. He is

assisted in the settlement of religious matters by a Holy Synod composed of twelve Metropolitans, half of the members being renewed annually. He is further assisted by a Mixed Council of twelve, four being Synodics and eight laymen. The Synodics are nominated by the Patriarch, the laymen being elected by the representatives of the Constantinople parishes. Half of this Mixed Council is renewed annually. It has charge, with judiciary powers, of the different philanthropical administrations, educational establishments, parish church finances, and differences arising regarding wills and deeds of consecration and donation. Its members unite with the Holy Synod and the Spiritual Council (eight clerics) to form a General Assembly. It is this which, with the addition of delegates from the dioceses (*eparchies*), elects the Patriarch. He on his election receives from the Porte a brevet of investiture (Berat). The Metropolitans and Bishops are named and deposed by the Synod.

The Bulgarian Exarch, while at Constantinople, was assisted by a Holy Synod of four Metropolitans and a lay council of six, and by a mixed council composed of the members of the Holy Synod and the Lay Council.

The Armenian Gregorian Church

Origin. The Armenian Gregorian Church is so named after the Apostle Gregory the Illuminator, who was appointed Catholicus or Exarch of the Church of Great Armenia by Leontius, Bishop of Caesarea in Cappadocia. The Armenian Church thus began as a province of the Cappadocian see of the Greek Church ; but by the second half of the fourth century the autonomy of the church was firmly established, no Armenian catholicus going to Caesarea for ordination. The ties with Greek official Christendom were also broken by the doctrinal preferences of the Armenians, for, about A.D. 480, they rejected the decrees of Chalcedon and held that the assertion of two natures in Christ was a relapse into the heresy of Nestor. From the close of the fifth century the Armenians have

remained, like the Copts and Abyssinians, monophysites; that is, they believe that in Christ the human nature was completely merged in the divine. There were brief interludes of orthodoxy, as in A.D. 633, when the Emperor Heraclius forced reunion on the Armenians, but they remained on the whole inveterate in heresies which were, perhaps, as much determined by antagonism to the Greeks as by reflection, and they marked their complete disruption with the Greeks by starting an era of their own at the synod of Dvin. The era began on the 11th of July A.D. 552; their year does not intercalate a day in February every fourth year.

Clergy. Like the Greeks, the Armenian Gregorians reject the authority of the Pope. Monastic institutions were hardly introduced into Armenia before the fifth century. The monks were at first not allowed to take part in church government, which was the province of the elders. At first there was no episcopal ordination and there was only one rite of ordination for elder or priest. The same word, *Qahanay*, denotes both elder and priest. There were also deacons, half-deacons, and readers. Besides these there was a class of *wardapets*, or teachers, whose province it was to guard the doctrine, for whom no rite of ordination is found in the older rituals. The clergy of all grades were originally married, and the parish priests, or white clergy, are so still, with the exception of some of the Latinizing ones. But since the twelfth century, perhaps earlier, the higher clergy, i.e. patriarchs and bishops, have taken monkish vows and worn the cowl: they are called *Vartabeds.*

Catholicus. Since the year 1441 the chief catholicus has sat at Echmiadzin, the convent of Valarshapat, in what is now Russian Armenia. The catholicus is nominally chosen by all Armenians. A synod of bishops, monks, and doctors meets regularly to transact under the catholicus the business of the convent and the oecumenical affairs of the church; but its decisions are subject to the veto of a Russian procurator. There are in Turkey three other patriarchs, the first two being also called catholicus, viz.: at Sis (Cilicia), Akhtamar (Lake

of Van), and at Jerusalem, each of whom is virtually the head of a distinct church. These four separate heads and churches are said to evince much dislike of each other, and to regard with indifference the activity of protestantism and secret societies so far as these injure their rivals.

Armenian Patriarch of Constantinople. While the nominal supreme head of the Armenian Church is the Catholicus of Echmiadzin, the Armenian Patriarch of Constantinople, although according to strict hierarchical ideas merely a bishop neither greater nor less than others, was, from a political and civil point of view, in virtue of a statute of 1860, regarded by the Ottoman Government as the official head and representative of the Armenians in Turkey and the intermediary between that nation and the Porte. The Armenian Patriarch of Constantinople is thus practically, although not theoretically, a more important person than the Catholicus of Echmiadzin, who has no administrative control over the Ottoman Armenians. The Patriarch of Constantinople is assisted by a Religious Council of thirteen members and a Lay Council of fourteen members, and by a Mixed Council formed by the union of the members of the Religious and Lay Councils.

Liturgy and Ceremonial. The Armenian liturgy and ceremonial having developed largely in separation from those of the Orthodox Church, have peculiarities of their own. The liturgy is very old; some of the chants are fine specimens of lyrical religious expression, while some of the ceremonies are peculiar. During the Mass the assistants rattle a cross set with jangling rings. The altar is not concealed by a screen, but at the most solemn portions of the service a curtain is drawn round it.

The Armenian Church has always been a church of curious survivals. At the time Armenia was evangelized very large concessions to and compromises with pre-Christian custom appear to have been made. Thus the Eucharist was long associated with a *matal*, or animal victim, and as late as the twelfth century the people were prone to deny that the Mass could expiate the sins of the dead unless accompanied by the

sacrifice of an animal. The keenest spiritual weapon of the Armenian priest was the threat not to offer the *matal* for a man when he died. Another survival was the hereditary priesthood. None but a scion of a priestly family could become a deacon, elder, or bishop. Thus the primacy remained in the family of Gregory until about A. D. 374 and was restored again to it in A. D. 390. It may be noted that Gregory's own family was a cadet branch of the Arsacids, who had occupied the throne of Armenia. His primacy was a survival of an earlier age, when king and priest were one, and he was in fact a *rex sacrificulus*.

Practices, &c. The Armenians are punctilious in the performance of church ordinances ; they observe feasts and fasts strictly, and they attach much importance to pilgrimages to the shrines of saints and martyrs. The Armenian clergy do not try to make money out of their flocks, and have never espoused the side of the Porte against their fellow Christians. Armenian patriotism has always been closely identified with the Armenian Church.

Armenian Catholics

The Armenian Roman Catholic Church may be said to have had its origin as far back as the Crusades, but it never became a large community. The Council of Florence, A. D. 1439, which resolved upon a Union on the terms that the Armenians were to accept the doctrine of the double nature of Christ, while retaining their national and ritual peculiarities, was accepted only by members of the church outside Armenia itself, and the only result was a division of the church into two bodies, a uniate and a schismatic. These two parties remain bitterly opposed to each other. To the Uniate Armenians (100,000 in 1902) are said to belong the richest and best educated part of the nation. To them also belong the Mechitarist monks, founded by Mechitar (i. e. Consoler) Da Petro (1676–1747) to secure the clerical and spiritual regeneration of the Armenian people. Mechitar went over to the

Uniate Armenians in 1712, and, settling in Italy, got from Clement XI a rule borrowed from that of St. Benedict. The Mechitarists retained their own ritual and the use in it of the Armenian language. They have devoted themselves since 1789 to the publication of the Armenian classics.

There were in 1912 15,000 Armenian Catholics at Constantinople. Their Patriarch is recognized by the Ottoman Government as civil head of the community (*Patrik*). The Patriarch is assisted by an Ecclesiastical Council (10 members), and by an Administrative Council (10 members) for civil affairs, elected in principle, if not in fact, for some years, by a General Assembly of the community, composed of 8 ecclesiastics and 52 laymen.

Armenian Protestants

Since 1831 many Protestant missionaries, especially American and English, have laboured with considerable success. Their work encountered much opposition from the Government, and Protestant Armenians were often cruelly oppressed.

In the different Armenian communions the work of education and public assistance has been developed at the cost of commendable sacrifices.

At Constantinople there are several good Armenian colleges.

Other Christian Sects

The Roman Catholic Church has the seat of an Archbishopric at Constantinople. Various Protestant Churches are represented there. In addition there are communities of the following sects of Minor Christians: the Chaldean Catholic Church, the patriarchal seat of which is at Mosul, with a Vicar-General, assisted by an Administrative Council, at Constantinople; the Ancient Chaldean or Nestorian Church, the patriarchal seat of which is at Kochana; at Constantinople it is particularly to Emir Tabib-Zade Abd el-Kerim Pasha, president of the community, that the Patriarch refers in any matters concerning the relations of the Government and the Chaldean Nestorians; the Syrian Catholic Church, the patri-

archal seat of which is at Mardin, with a Patriarchal Vicar at Constantinople; the Jacobite Syrian Church, the patriarchal seat of which is at the Monastery of Deir Zaafaran in the sanjak of Mardin in Chaldea, with a Vicar of the Patriarch at Constantinople; the Syrian Melkite Catholic Church, the Patriarch of which resides at Damascus and has a Vicar-General at Constantinople; the Syrian Maronite Catholic Church, the patriarchal seat of which is at Bleske, Mount Lebanon, has its Ecclesiastical and Administrative Councils, being represented temporarily at Constantinople (1914) by an Apostolical Latin Delegation. (For doctrinal differences of Minor Christian Sects see *Handbook of Mesopotamia*.)

Jewish Church

There is a Grand Rabbi (*Khakham Bashi*) at Constantinople, with a General Consistory and a Rabbinical Council. The Jews in Turkey represent a number of distinct sects of the Hebrew religion.

Mohammedan Jews practise certain Hebrew rites secretly, but outwardly affect the religious forms of Islam (see Dunmehs, p. 61).

The present Grand Rabbi is Haïm Nahum, in touch with important Jewish families in London, and very influential with the Committee of Union and Progress.

CHAPTER VI

GOVERNMENT AND ADMINISTRATION

Introduction — The Capitulations — Constitution and Parliament — The Sultanate—Imperial Departments—Justice—Courts—Departments of Revenue—Departments relating to the Convenience of the Public—Education—Local Government—Provincial Departments—Administrative Divisions of Turkey in Europe.

Introduction

Before the beginning of the sixteenth century the Turkish Government was an Oriental despotism based on force. The Sultan was a feudal war-lord receiving obedience from a number of feudal sub-chiefs. In 1517 Sultan Selim the Grim usurped the Caliphate, seeking to unite the spiritual and temporal power in the person of the Sultan of Constantinople, and to make the Ottoman Government a theocracy deriving its inspiration from the Koran. At the time of the capture of Constantinople in 1453 the Turkish state already rested on an Islamic basis, and Mohammed the Conqueror decided that the religious and purely internal affairs of the Orthodox Christian communities which had survived the Turkish conquests should be delegated to their respective religious heads, the chief of whom was the Orthodox Patriarch of Constantinople. The Jewish community was similarly dealt with. The Turkish conqueror could only, under the Sheri, or religious laws, deal directly with infidels when they were slaves. Consequently he did not deal with the affairs of their communities, which were called *millets*, i.e. ' nations '. There was also the incompatibility of Koranic law with Christian jurisprudence, as a Moslem court could not admit the testimony of a Christian against a Moslem. The Christians, called *Rayah*, had no real rights and were treated as helots. Until 1839 there were four

such non-Moslem millets: the Greek, Armenian, Roman Catholic, and Jewish. Subsequently the Bulgarians, Maronites, Nestorians, and Protestants were also recognized. The fact that the Patriarchs and their religious heads were the recognized channels of communication with the government gave them a position of considerable influence and prestige. Foreign Christians had an analogous position. In virtue of the Capitulations, i. e. the treaties conferring certain privileges, especially the privilege of extra-territorial jurisdiction within Turkish boundaries, on the subjects of another state, they were subject in common law cases to the jurisdiction of their own consuls and embassies, but were not allowed to hold real property.

The Capitulations

The Capitulations themselves were really survivals of legal conceptions familiar to the Roman and more especially the Greek Empire. Under the latter, foreigners were permitted to form colonies on Greek territory which were governed by their own laws and administered by their own magistrates. This was not viewed as a privilege so much as an obligation. The privilege consisted in being allowed to reside on the foreign territory, but those enjoying that privilege must govern themselves. The rulers of the country in which the colony was placed were unacquainted with the laws or usages of the foreign residents, and did not trouble themselves with their internal affairs except when these threatened to disturb public order. One of the earliest treaties or Capitulations known was made between the Greek Emperor and the Warings or Russians in 905. When the Turks conquered Constantinople, in 1453, they found Capitulations existing, and the Sultan, within a few days after the capture of the city, confirmed generally ancient Capitulations in favour of the people of Galata and the Genoese, though he would not allow their fortifications to remain. The Capitulations given to France in 1535 were of great importance, because they formed the basis upon which all European nations obtained similar treaties. The privileges granted to the English

were formally confirmed as Capitulations in 1593, under Sir Edward Barton, the English ambassador ; they were renewed and added to in 1675, receiving a few subsequent modifications referring almost exclusively to commerce. Until the Capitulations were abrogated altogether, in September 1914 (see below), the English treaties of Elizabeth and Charles II remained unchanged, so far as the legal status and immunities of British subjects were concerned. Each nation sought to obtain the best possible conditions, and each Capitulation came to contain the ' most favoured nation clause '. The effect was that the subjects of all foreign nations were under the same regulations, and thus the Capitulations, taken together, formed a body of law applicable to all foreigners residing in the Turkish Empire.

Constitution and Parliament

The Constitution still theoretically in force, although suspended by martial law, is that of 1876, somewhat modified in its details by legislation subsequent to 1908. The Constitution of 1876 provided for the security of personal liberty and property, for the administration of justice by irremovable judges, the abolition of torture, the freedom of the press, and the equality of all Ottoman subjects. Islam was declared to be the religion of the State, but freedom of worship was guaranteed and all persons were eligible to public office irrespective of religion. Parliament consists of two houses, a Senate and a Chamber of Deputies. Senators should be at least 40 years of age and are appointed by the Sultan for distinguished services. For the election of deputies one electoral delegate has to be chosen for every 600 electors, and these electoral delegates choose one deputy for every 6,000 electors. Electors must be Ottoman subjects of at least 25 years of age ; there is no distinction of race or creed. The delegates must be at least 30 years of age. Civil or military officials may offer themselves for election, but must immediately resign their posts on being returned.

Martial law was proclaimed at Constantinople in April 1909,

for a period of one year ; it has been renewed at intervals and has been in force throughout the war.

In January 1912 the first Turkish Parliament under the restored Constitution was dissolved. Its successor was dissolved, after a short session, in August 1912. A new Parliament, even more subservient than its predecessors to the Committee of Union and Progress—which, except for a short interlude of six months, in 1912–13, has been the chief power in Turkish political life since 1908 —was convened in May 1914 and adjourned on March 3 to September 28, 1915. In the summer of 1916 the Turkish Parliament was sitting, and was reported to have refused to ratify the territorial cession made to Bulgaria on July 26, 1915.

The Cabinet in May 1916 included the following officers : The Grand Vizier, the Minister of Foreign Affairs, the Minister of Justice, the President of the Council of State, the Ministers of War, Marine, Public Instruction, the Interior, Finance, and Public Works, the Minister of Mines, Forests, Agriculture and Commerce, the Minister of Posts and Telegraphs, and the Sheikh el-Islam and Minister of Pious Foundations.

The periods when Parliament has not been sitting have been most prolific in legislation, owing to the practice of promulgating ' provisional ' laws on the responsibility of the executive, thanks to a liberal interpretation of an article of the Constitution sanctioning urgent measures in moments of emergency between sessions. In 1914 a large number of laws had been promulgated by the Young Turk party requiring ratification by Parliament. Among them were laws simplifying judicial procedure and facilitating the holding and transfer of land. Negotiations were pending in 1914 for the application to foreign residents in Turkey of a new law levying a kind of income tax, at a rate calculated to amount to about 4 per cent. Hitherto foreign residents had been exempt, by treaty and usage, from all direct taxation, except on such real property as, under the existing legal system, they were able to hold. There were also negotiations for promulgating a law providing for the registration in Turkey of foreign

limited liability companies which would impose upon all foreign insurance companies doing business in Turkey the deposit of security, fixed at £5,000 for each branch of insurance, fire and life, and £2,000 for other branches, with a maximum of £12,000 for any one company. A new law on the registration of trade marks was also being prepared.

The greatest single change introduced in 1914 was the abolition of the Capitulations by a decree of the Sultan on September 9. It had long been felt that the extra-territorial privileges enjoyed under the Capitulations needed revision, especially in so far as they exempted foreigners from fiscal burdens ; but their abolition by a unilateral Act gave rise to a unanimous protest of the Powers, and, up to November 1914, no Power had, at any rate publicly, assented. This step, which included the suppression of foreign post offices and of the International Board of Health, was taken after the outbreak of the European War, and the condition of Europe made the protest of the Powers ineffective for the time being. Six weeks after the denunciation of the Capitulations, Turkey herself had entered the War.

The Sultanate

By the law of succession obeyed in the reigning family, the crown is inherited according to seniority by the male descendants of Osman sprung from the imperial harem. All children born in the harem, whether offspring of free women or of slaves, are legitimate and of equal lineage. A council, presided over by the heir apparent and comprising several State dignitaries, the Grand Vizier, the Sheikh el-Islam, and others, was instituted in January 1914, to regulate all matters relating to the imperial family, including the *Damads* or persons married to imperial princesses.

For centuries it has not been the custom of the Sultans of Turkey to contract regular marriages. The inmates of the harem come, by purchase or free will, mostly from districts beyond the limits of the empire, the majority from Circassia.

From among these inmates the Sultan designates a certain number, nowadays very limited, to be called *Kadin* or full wives. The title is only given after a child has been born to the Sultan. Ladies of inferior standing on whom the Sultan has looked with favour are called *Ikbal*, and girls in course of training in the harem are called *Odalik*. The superintendent of the harem, always an aged lady of the palace, and bearing the title of *Haznadar-Kadin*, has to keep up intercourse with the outer world through the Guard of Eunuchs.

The civil list of the Sultan is variously reported at from one to two millions sterling. To the imperial family belong a great number of crown domains.

The principal persons in the *Serai* or palace of the Sultan are :

(1) *Kizlar Aghasi*, chief of the black eunuchs. He has the rank of *Mushir* (field-marshal) ; his status is equal to that of the Grand Vizier, and he has control of the harem.

(2) *Kapu Aghasi*, first officer of the imperial chamber, chief of the white eunuchs. His office is a survival of the *praepositus sacri cubiculi* of the Greek emperors.

(3) *Kazineh-Humayun-Vekili*, keeper of the Sultan's privy purse, a black eunuch.

(4) *Hakim-Bashi*, chief physician, under whom are 12 physicians in ordinary.

The personnel of the Serai under Abdul Aziz (1861 to 1876) amounted to about 3,000. Since 1908, the Serai has been maintained on a much more modest scale.

Imperial Departments

Of the Imperial Departments there are three classes: (1) Public Justice, (2) Revenue Departments, (3) Departments relating to the convenience of the public.

Public Justice

The laws of the empire rest in principle on the basis of all Sunni Moslem law, i.e. the Koran, the *Hadith* or traditions of

Mohammed, and the reported sayings and actions of his immediate successors. This religious law, called as a whole the *Sheri* law, has been to some extent codified, as in the *Mejelle* or Civil Code which was drawn up in 1869–76 and embodies the prescriptions of the religious law in regard to certain specified matters, like sale, &c. The bulk of modern legislation, however, is not connected with the *Sheri* law, but consists of statutes enacted by successive sultans in virtue of their absolute authority, or later by way of sanction to measures adopted by parliament. Much of this statute law, including the great Codes of Criminal and Commercial Law and the Codes of Procedure, dates from the 30 or 40 years following the Hatt-i-Sherif of 1839. The Codes mentioned were based almost entirely on French models, and, though not a little modified by subsequent measures, they still remain in force in all their main lines. The enactment of laws and regulations on European models has continued since the middle of the nineteenth century, and received an enormous impetus with the renewal of the Constitution in 1908, since which date a very great number have been enacted. Corresponding (though only roughly, because the *Mejelle*, for instance, is applied by the lay courts also) to the two varieties of law there is a double system of law courts. The lay courts, called in Turkish *Nizamie*, date, like the Codes, from the middle of the nineteenth century, and are modelled closely on the French system. Dealing as they do with all criminal, commercial, and ordinary civil business, they are now of preponderating importance; but side by side with them there continue to exist the religious or *Sheri* Courts which take cognizance of certain specified matters, notably those relating to the title to certain categories of real property and all matters relating to the personal status of Moslems.

Experiments have been made in connexion with the judicial system. The most notable of these has been the institution of *juges de paix* by a law of April 1913, and that of 'single-judge' Courts of first instance to replace the ordinary Courts on the French model in the Vilayet of Adrianople.

This latter measure, enacted in October 1913, was a tentative one, which, if successful, it was proposed to extend later to other provinces. In May 1914 a British Inspector-General, to whom it was intended to give wide powers of reorganization, was appointed to the Ministry of Justice. His functions, however, were terminated by the outbreak of war.

Courts

There are four kinds of courts: Ecclesiastical, Criminal, Civil, and Commercial.

Only questions arising under the law of the Koran are cognizable by the Ecclesiastical Courts. The judges are Cadis, recognized and paid by the government, one being established at the head-quarters of each Vilayet, Sanjak, and Kaza. Appeals lie from the lower to the higher Cadis, and from the latter to the Sheikh el-Islam at Constantinople. Authorized and officially recognized jurisconsults, or *Muftis*, exist at the head-quarters of each Vilayet and Sanjak, whose duties are to resolve legal difficulties and give authoritative opinions under the *Sheri* or holy law, especially in questions connected with inheritance and marriage.

The Civil and Criminal Courts are divided into Courts of the First Instance, located at the head-quarters of each Vilayet, Sanjak, and Kaza; High Courts at the head-quarters of each province; and the Supreme Court at Constantinople which has only appellate jurisdiction. Each of these three tribunals has a civil and criminal side, the judges in each being distinct. The language of the courts is Turkish. The civil judges are all Mohammedans; in criminal courts non-Mohammedans are included on the Bench. Crime is divided into petty, ordinary, and heinous. The courts are assisted by a Public Prosecutor and his subordinates. Courts of the First Instance dispose of cases of petty crime without appeal, except on a point of law. Before charges of ordinary or heinous crime are tried, the accused appears before an examining Magistrate, who, after investigation, either discharges the accused or commits for

trial—in the case of ordinary crime to the Court of the First Instance, in the case of heinous offence to the High Court. In each instance an appeal lies from the court trying the case to the court immediately superior to it. No charge against a British subject could proceed except in the presence of a British Consul, and no sentence on a British subject was valid until concurred in by a British consular representative; differences of opinion between a court and consul were referred for settlement at Constantinople to the British Ambassador and the Turkish Minister of Justice.

Commercial courts at the head-quarters of vilayets deal with mercantile suits, cases relating to bills of exchange and promissory notes and matters of the kind, subject to appeal to the local High Court on the civil side. If a foreign subject were a party to a suit in the Commercial Court, one or two assessors of the same nationality as the foreign subject were added to the court; the proceedings were watched by a representative of the foreigner's consulate, and an appeal lay to the Chief Commercial Court at Constantinople. The scheme of justice has been incurably vicious in practice on account of interminable delays and gross corruption.

Imperial Departments of Revenue

These are the Customs, Public Debt, Tobacco and Salt Monopolies, and Land Records.

Customs are one of the most important sources of revenue. By agreement with the Powers the import duties were raised in 1907 to 11 per cent. *ad valorem*. The export duty was 1 per cent. *ad valorem*, and a refund of 10 per cent. *ad valorem* was permitted on goods exported within six months of importation. Without an agreement with the Powers, these duties were enhanced from time to time by the device of requiring stamps of varying denominations to be affixed to documents presented to the Customs House. In some cases this imposition entailed as much as 50 per cent. addition to the customs duty proper. The administration of the customs was highly corrupt.

The Department of Public Debt (see pp. 161–2) exists for the benefit of the European bondholders of the Ottoman government, and was subject to international control. It is represented by superintendents at provincial head-quarters, with assistants at all important places and travelling inspectors. The principal sources of revenue made over to the Public Debt for management, were fisheries, liquor, salt, silk, and stamps : it is practically an Excise Department.

The Tobacco Monopoly is in the hands of a company known briefly as the Régie, which holds the lease or farm of the manufacture, collection of duty, and sale of tobacco throughout the Turkish Empire. Its offices are at the head-quarters of the vilayets, with branches at the principal centres of tobacco cultivation. The duty appears to have been 1*s.* 3*d.* per $2\frac{1}{5}$ lb. (7·8 gold piastres per kilogramme) of superior quality, and 7*d.* (3·9 gold piastres per kilogramme) for the same weight of inferior quality of tobacco. Persian tobacco, which is largely imported for smoking in *narghilehs*, paid an import duty of 6*d.* per $2\frac{1}{5}$ lb. (3 gold piastres per kilogramme).

Departments relating to the Convenience of the Public.

These departments are as follows : Posts and Telegraphs, Public Health, Religious Endowments, Public Instruction.

The Department of Religious Endowments is represented by accountants at the provincial head-quarters.

Education

Elementary education is nominally obligatory for all children of both sexes. The most recent enactment on the subject is a Provisional Law of October 6, 1913. Under this law children from 7 to 16 are to receive primary instruction, which may, however, be given in State schools, schools maintained by communities, private schools, or, subject to certain tests, at home. The State schools are under the direct control of the Ministry of Public Instruction, which also provides for the inspection of schools maintained by non-

Moslem communities. The Mosque schools (*Mektibs*) give the rudiments of education to Moslem boys, reading, writing, and arithmetic, using the Koran as the basis of instruction. Besides these, there survive a large number of *Medressehs* or theological seminaries connected with religious foundations. There are a few secondary and collegiate institutions at Constantinople maintained by the government and secular in character, modelled on the French *lycées*, and intended to fit boys for the special and technical government schools. Such are the Imperial Ottoman Lyceum, the *Idadiye* school and the *Rosdiye* school at Constantinople. Turkey has a reasonably well-developed system of special and technical schools, dealing with such subjects as mines, forests, medicine, the army, civil service, artillery and engineering, the navy, fine arts, &c. There are middle-class schools for boys from 11 to 16 years of age. In a few schools French and English are taught. Training schools for teachers also exist. The general level of efficiency of the State schools is not high.

There are a large number of foreign schools. Protestant and Roman Catholic missionaries have many such schools and colleges. Of these Robert College, an American foundation (1863), has rendered splendid service to education in Turkey. It aimed at being a non-sectarian Christian college. There is a Greek theological seminary.

The Turkish University, which was nominally founded in 1900, has been reorganized since the change of régime in 1908. It now comprises five faculties, viz.: arts, theology, law, medicine, and science. The Imperial Museum at Constantinople has a fine archaeological collection, carefully looked after.

Local Government

From 1453 to the beginning of the nineteenth century the Turkish state was a loosely jointed structure. The Turk lived on his conquests, and his organization was purely one adapted to the needs of war.

The Sultan delegated most of his religious authority to the

Sheikh el-Islam, who appointed the religious functionaries in the provinces and supervised Islamic concerns. The Sultan similarly transferred a certain amount of his temporal power to the Grand Vizier, through whom all the high officers of state, both in the capital and the provinces, were nominated. The empire was at first divided into immense provinces called *Eyalets*, presided over by a Pasha of three Tails, e. g. the Pasha of Belgrade was Viceroy of all Turkey in Europe south of the Danube; but these Eyalets were abolished, and between 1861 and 1866 Turkish territory was divided for administrative purposes into *Vilayets*. The Vilayets or provinces are governed by a *Vali*, or governor-general; these are again divided into *Livas*, *Sanjaks*, or *Mutessarifliks* under *Mutessarifs* or lieutenant-governors; these being in turn divided into *Kazas* administered by a sub-governor called a *Kaimmakam*; finally, the Kaza may be divided into *Nahiyes* presided over by a *Mudir*. In each *Qariyeh*, or village, there is a *Mukhtar* or headman.

The Vali is appointed by the Sultan and resides at the capital of the Vilayet. He represents the government in all its branches, except military and judicial matters, and the different heads of public departments are under his immediate authority. The other authorities in the capital of the Vilayet are the *Defterdar* (accountant-general) who deals with finances, and a *Mektubji* (secretary-general) who is chief of the police and director of the various state departments. The Vali is further assisted by an Administrative Council (*Idare Mejlis*). In the absence of the Vali the Defterdar or Cadi usually acts for him. The Sanjak is governed just as a Vilayet on a smaller scale. The Mutessarif is appointed by Imperial decree. He represents the Vali, corresponding with the government through him, except in special circumstances, as, for example, when the Sanjak is what is called an independent Sanjak (see following paragraph), as e. g. the Sanjak of Chatalja. In such exceptional cases the Mutessarif corresponds directly with the Ministry of the Interior. The Sanjak has a finance officer (*Muhassebeji*), a secretary (*Tahrirat Mudiri*), and representa-

tives of the various ministries, and an Idare Mejlis. In addition to the Kaimmakam who presides over each of the Kazas into which the Sanjak is divided, the chief town of a Sanjak has also its Kaimmakam, appointed by the government. Each of the Nahiyes into which the Kaza is further subdivided consists of at least 200 houses, and is either a single village and its lands, or a district.

The division of the Ottoman Empire into Vilayets has been frequently modified of late for political reasons. For similar reasons several of the Sanjaks are governed by Mutessarifs who, as stated above, report directly to the Ministry of the Interior. The tendency has been to increase the number of these so-called 'independent' Sanjaks by detaching ordinary Sanjaks from the Vilayets to which they have hitherto belonged. The whole system of provincial administration has been the subject of a great deal of experimental legislation since 1908. A new and comprehensive 'Law on Vilayets' was promulgated by the executive in March, 1913, but has been of little practical effect.

Every civil officer from the Vali downwards is assisted by a civil administrative council of which he is *ex-officio* president, composed in part of officials and in part of non-official members who are selected by the local government from short lists of names submitted by the communities concerned. Even the village Mukhtar has a council. These councils have only advisory powers, and meet about four times a year. The head-quarter towns of Sanjaks and Kazas are organized as municipalities, and the affairs of each are supposed to be administered by a municipal committee. These committees have no more powers than the administrative councils. In many instances they are at liberty only to expend a few shillings annually. Naturally few signs of municipal activity are observable.

On paper the administrative scheme is admirable, in practice it is bad, for reasons quite apart from the vital questions of the quality and qualification of the administrative personnel for its work. To place such relatively small

units as the Vilayets directly under the central government was a characteristic piece of centralization on the part of the Ottoman government and had attendant evils. The Valis have no power of appointment over their subordinates. The local councils with their limited, or rather non-existent, powers, are mere shadows. A host of spies pervade the provinces and report direct to Constantinople. The Valis have no concern with, and no power or control over, one-half of the administrative machine, viz. the Departments of Public Justice, of Land Records, Posts and Telegraphs, Religious Endowments, Customs, Public Debt (which was virtually the Excise Department), the Tobacco and Salt Monopolies, Public Instruction and Sanitary Service. The local chiefs of the Imperial Departments receive their orders direct from, and report direct to, Constantinople. Copies of such orders are sometimes sent to the Vali for his information, and it is his duty to investigate complaints against the proceedings of any Imperial Department in the Vilayet.

Provincial Departments

The Vali is the head of the non-Imperial, otherwise the Provincial Departments, which are: (*a*) the gendarmerie, (*b*) the civil police, (*c*) the revenue-collecting establishment and department of general accounts. The Vali is also the political representative of the Ottoman Government in his own vilayet, and the conduct of all dealings with foreign consular officers or foreign subjects and with semi-independent tribes is in his hands. He has no authority over the troops of the regular army in his province, but he can summon the military commander to take such steps as may be necessary for the attainment of political or administrative ends. Occasionally, for very special reasons, the same officer might be invested with the highest civil and military authority in the same vilayet; but as a rule the late Sultan had too great a distrust of his officers to put much power in their hands.

As far as the Provincial Departments were concerned, the

maintenance of law and order throughout the country in times of peace depended on the force which was officially called the *gendarmerie*, but better known as *zaptiehs*. Its organization was military, and the force was under the control of a special section of the Turkish War Office; but it was distributed under the orders of the civil authorities as a military police. One-half of the zaptiehs was mounted, the other half was infantry. They were commanded in part by officers seconded from the regular army, and, apparently in somewhat larger part, by civilians who held special commissions. The strength of the gendarmerie in each vilayet varied with local conditions. As a rule they were scattered up and down the country in small detachments, and, besides their proper duties, were employed on all kinds of miscellaneous work, such as collection of revenue, furnishing of garrisons for posts, escorts for travellers, &c. The men are described as not smart in appearance, but as useful and hardy. Whether the actual strength corresponded with the nominal strength of each troop and battalion is doubtful. Their pay was very often in arrears.

In the larger centres of population and in places of administrative importance there was a purely civil police, whose authority did not extend to the surrounding villages or open country. Its numbers were small, and, when they required men, the officers of the civil police were entitled to make use of zaptiehs.

The tax-collecting and revenue account departments were relatively small in numbers, as the taxes of which they had charge were mostly farmed; however, the departments provided lucrative posts.

Administrative Divisions and Population of Turkey in Europe

The territory of Turkey in Europe consists of the following administrative divisions: the *Shehr Emanet* or Prefecture of Constantinople; the Vilayet of Adrianople and the Sanjak of Chatalja.

Prefecture of Constantinople

The term ' Vilayet of Constantinople ' is met with, but does not appear to be strictly accurate. It may be taken to mean the city of Constantinople and the surrounding rural district. The administrative arrangements regarding this area are as follows :

To prevent too much power falling into the hands of one individual there is no Governor or Vali of Constantinople, properly so called. There is, first, the government of the Shehr Emanet or Prefecture of Constantinople, divided into ten municipal circles, and six ordinary kazas for the adjoining districts, each circle being under a *Shehr Emani* who controls the civil administration. Independent of this is a police administration which maintains a Mutessarif at Pera and another at Scutari, both under the Central Ministry of Stambul.

The municipal circles (including the district immediately opposite to Constantinople on the Asiatic shore) are as follows :

(1) Direklar Arasinde, Stambul.
(2) Fatih Jiwarinde, Stambul.
(3) Jerrah Pasha Jiwarinde, Stambul.
(4) Beshiktash (European shore, Bosporus).
(5) Yeniköi. European side of the Bosporus.
(6) Bey Oghlu (Pera).
(7) Buyuk Dere (European shore, Bosporus).
(8) Kanlija (Asiatic shore, Bosporus).
(9) Scutari (Üsküdar).
(10) Kadiköi (Asiatic shore, Bosporus).

To these are to be added the following kazas or districts, each governed by a Kaimmakam :

European shore—

Kuchuk Chekmeje, with nahiyes of Su Yolu and Rumeli Fener.

Asiatic shore—

Princes' Islands (Kizil Adalar), Gebze (with a nahiye or sub-district of Derinje), Beikos, Shile, Kartal.

Statistics of the population of Constantinople, or of anywhere else in Turkey, are exceeding difficult to give with any pretensions to accuracy, but the population of the administrative district of Constantinople is probably about 1,225,000. In the city itself, exclusive of the Asiatic suburbs, there are probably rather less than a million inhabitants; perhaps the city and suburbs make up rather more than a million inhabitants.

Vilayet of Adrianople

The Vilayet of Adrianople is divided into the Sanjaks of Adrianople, Kirk Kilisse, Gallipoli, and Rodosto.

(1) The Sanjak of Adrianople is divided into the Kazas of Adrianople, Havsa, and Uzun Köprü. The population of these was given in 1909 as: Adrianople (Sanjak), 103,580, of whom 57,530 were Turks, 9,380 were Bulgarians, and 36,670 were Greeks; Havsa, 19,843, of whom 10,464 were Turks, 881 Bulgarians, and 8,498 Greeks; Uzun Köprü, 45,933, of whom 20,035 were Turks, 6,687 Bulgarians, and 19,211 were Greeks. The population of the city of Adrianople is probably about 83,000.

(2) The Sanjak of Kirk Kilisse is divided into the Kazas of Kirk Kilisse, Lule Burgas, Vize, Akhtebolu, Midia, and Baba Eski. The population of these was given in 1909 as: Kirk Kilisse, 68,276, of whom 28,781 were Turks, 14,688 Bulgarians, and 24,807 Greeks; Lule Burgas, 22,612, of whom 14,078 were Turks, 737 Bulgarians, and 7,797 Greeks; Vize, 37,732, of whom 19,296 were Turks, 2,041 Bulgarians, and 16,395 Greeks; Akhtebolu, 10,507, of whom 1,876 were Turks, 2,003 Bulgarians, and 6,628 Greeks; Midia, 9,013, of whom 872 were Turks, 409 Bulgarians, and 7,732 Greeks; Baba Eski, 19,101, of whom 11,373 were Turks, 972 Bulgarians, and 6,756 Greeks.

(3) The Sanjak of Gallipoli is divided into the Kazas of Gallipoli, Keshan, Merefte, Sharköi, and Aji Abad. The population of these was given in 1909 as: Gallipoli, 29,290, of whom 11,048 were Turks and 18,242 were Greeks; Keshan,

28,901, of whom 13,135 were Turks, 1,917 were Bulgarians, and 13,849 Greeks; Merefte, 22,337, of whom 1,642 were Turks, and 20,695 Greeks; Sharköi, 14,960, of whom 3,095 were Turks and 11,865 Greeks; Aji Abad, 14,883, of whom 5,586 were Turks, and 9,297 Greeks.

(4) The Sanjak of Rodosto is divided into the Kazas of Rodosto, Chorlu, Hairobolu, and Malgara. The population of these was given in 1909 as: Rodosto, 46,655, of whom 20,579 were Turks, 697 Bulgarians, and 25,379 Greeks; Chorlu, 25,564, of whom 14,321 were Turks, 1,744 Bulgarians, and 9,499 Greeks; Hairobolu, 27,089, of whom 22,343 were Turks, 585 Bulgarians, and 4,161 Greeks; Malgara, 36,265, of whom 18,915 were Turks, 3,462 Bulgarians, and 13,888 Greeks.

The Armenians (mainly in Rodosto and Adrianople) in the Vilayet were considered in 1909 to number about 15,000, and the Jews (mainly in Adrianople) about 30,000.

Sanjak of Chatalja

The Sanjak (independent) of Chatalja was estimated in 1915 to contain 80,000 inhabitants, 22,400 being Turks, 54,000 Christians, 1,800 Jews. It is divided into the Kazas of Chatalja, Silivri, and Buyuk Chekmeje, with the Nahiyes of Karajaköi and Derkos.

Recent Estimate of Area and Population

An estimate given in 1916 gives the following particulars regarding area and population.

Administrative Divisions.	*Area. sq. miles.*	*Population.*	*Population per sq. mile*
Constantinople . . .	1,505	1,203,000	799
Chatalja (independent Sanjak)	733	78,000	107
Adrianople	8,644	610,000	70

The same estimate gives as the approximate population of the chief towns: Constantinople, 1,000,000; Adrianople, 83,000.

CHAPTER VII

TURKISH SOCIAL LIFE

Towns—Dwellings—Furniture—Villages—Dress—Family Life—Marriage and Divorce—Slaves and Servants—Food and Drink—Etiquette—Industry—Arts and Amusements—Newspapers—Officials—Bakhshish—Death—Pilgrimages—Superstitions.

In Constantinople and other large towns the Turk has adopted a kind of protective colouring by taking on much of the external aspect of a European, and accepting something of the European conventions regarding social practice: but underneath there is an abiding difference of ideals; while in the interior of the country even the pretence of accommodation to Western ideas is often given up and the externals of life become more frankly Oriental. The object of this chapter is to give an account of social life in European Turkey emphasizing those features in which it differs from our own, together with some account of the external conditions of that life.

Towns. The streets of a Turkish town are picturesque in themselves and thronged with an interesting collection of humanity, but they are narrow and crooked, deep in dust in summer, sometimes forming the beds of torrents in winter, and always insanitary and evil-smelling. One moves about them either on foot or on mule, donkey, or horseback, or by means of wagons or carriages. There is practically no wheeled transport for goods, which are borne on the back of a solitary *hamal* or porter, or by several of these by means of a pole.

In getting about Constantinople cabs and trams are used, and there are now plenty of motor-cars. As the main divisions of the capital are so nearly surrounded by water, steamers, caïques, and barcas are the favourite public conveyances.

Caïques are long, narrow boats tapering to a point at each end, decked at stem and stern, and standing high above the water. They are graceful and swift, but it is necessary to sit very quietly in them and to be very cautious in embarking and disembarking. Caïques are generally rowed by Turks; they are not as numerous as formerly. *Barcas* are broader bottomed, founder less easily, and are safer than caïques for the Sea of Marmara, where the waves are sometimes strong. Barcas are generally rowed by Greeks, Armenians, or Italians.

Public Buildings. In the towns the most impressive buildings are the mosques, of which Constantinople in particular has a large number. Fountains also are numerous: every mosque has its own, and sultans and pious persons have spent vast sums on their construction and endowment.

Besides the *sebil* or fountain, a well-equipped mosque has a *mektib* or school, a *medresseh* or theological seminary, a *khan* or guest-house, a *kitab khane* or library, an *imaret* or free kitchen for the indigent, *hammam* or baths also for the poor, and a *hasta khane* or infirmary. The beauty of the mosques lies rather in their grandeur of outline and perfection of proportion than in their detail. Their chief architectural feature is the use of the cupola.

Another prominent feature of city life is naturally the bazaar. The Grand Bazaar of Constantinople is really a city within a city, with interminable lanes, alleys, and fountains, the whole enclosed within high walls and covered with a roof in which are numerous cupolas. The business in a bazaar is so classified that a given commodity or guild has a part to itself. The Grand Bazaar has something like 3,000 shops, and covers a space of more than one mile in circuit. Nowadays the majority of the shops are glass fronted and have chairs, in Western style. The old-fashioned shopkeeper sat cross-legged upon a bit of matting, smoking or playing with his beads. There is no fixed price for anything, and every purchase involves a prolonged contest. Shopkeepers affect not to be at all anxious to sell. The bazaar combines the

features of a business centre and a promenade ; the diversity of commodities is astounding, and the place is generally crowded.

Baths are also numerous. They are found as public baths, or baths attached to mosques for the use of poor people, while every private house has its bath of greater or less completeness according to means. The baths share with the cafés the function of being centres of social intercourse. Indeed, of the two the baths were formerly the more important in this respect, but cafés are now more important than ever as social institutions.

Khans. In Turkey khans (or *hans*) take the place of hotels, and are patronized by Christians and Jews as well as Mohammedans. In all the larger towns there are also *locandas* where beds and food are provided, the former dubious, the latter mostly good of its kind. They are of all sizes, but some are vast edifices. They have a central courtyard surrounded with store-rooms, cubicles, and stalls, where travellers and their animals can find a shelter for a small sum. In general their size is the only remarkable architectural feature they possess. There may be as many as three galleries, one above the other and partitioned into small rooms. They contain no furniture, for travellers carry their bedding with them ; food is fetched from a neighbouring cook-shop. There are about 200 khans in Constantinople, some of them connected with mosques and having endowments for their maintenance, as Moslems regard the foundation of khans as a highly meritorious action. The occupant keeps his rooms in order himself. The Yeni Khan, the largest in Constantinople, has running water in all the rooms and a fire-proof magazine for goods ; indeed many khans are said to be substantially fire-proof. Provincial khans are often entirely of wood.

Dwellings. The ordinary domestic architecture of Turkey obeys no rules, not even those of health and comfort, and there is no artistic preoccupation about their interior or exterior decoration. In some of the better quarters and along the principal streets the houses are of stone, with balconies

(*shant nishin*) and roof terraces. Everywhere else, in the towns as in the villages, the houses are almost exclusively of wood, unless they happen to be of mud. These wooden houses assume in the course of time a strange appearance. After having been acted upon by water and heat (being badly set, to begin with, upon inadequate foundations) they tend to collapse, and get pressed closely together ; sometimes a group of houses leans in one direction, and the whole mass may be propped up by a single beam. Such wooden houses are extremely easily set on fire, and fires are naturally frequent and sometimes very extensive and destructive. A dwelling-house is usually two-storied, at least in towns. It is divided into the *selamlik* or men's quarters and the *haremlik* or women's quarters, the latter being the private apartments of the family. The lower story is generally covered on the outside with red tiles. On the first floor are the public rooms in which a man receives his friends, transacts his business, &c. The rooms are large, bright, and airy ; indeed the Turk invariably shows an excessive fondness for windows, and his public rooms often have so many that it has been said one feels more as if he were in a bird-cage than a room. There is usually a courtyard or garden and a cistern to collect rain-water ; cellars are not found. Some better-class houses are built round a courtyard, having the *haremlik* on one side and the *selamlik* on the other, with windows looking on the courtyard, not the street. This type is not very common in Constantinople.

A large house of the better class is called *konak* or *hane*, a country house along the Bosporus is known as *yali* or *kiöshk*. In a good house there are many of the covered balconies called *shant nishin*. The lower half of the windows is provided with lattice work (Turk. *kefes*, Arab. *musharabi*) to permit women to see without being seen. A *konak* is often a rambling, irregularly built edifice in which *selamlik* and *haremlik* may form two entirely separate establishments connected by a corridor known as the *mabeya*.

In general the Turkish house may be described as a pleasant dwelling for summer, but it affords insufficient protection for

winter unless braziers and other antiquated heating apparatus have been ousted by Frankish stoves.

Furniture. Even in the richest houses the rooms are generally insufficiently furnished according to our taste. In them you will be quite likely to find wide, uncarpeted stairs and halls of many windows furnished only with divans, chairs, and chandeliers. Even where there is much costly and gorgeous furniture, the taste strikes us as bad; there is too much gilding, marble, rich velvet, tapestry, and mirror. The few chairs that may be found set against the wall are seldom used. There are a few hassocks scattered over the floor, but no tables; curtains take the place of doors. Bedsteads are found in Constantinople, but are not much met with elsewhere, so also are mattresses; but along one side of each room there is often found a portion of the floor raised about nine inches, and upon it a covering stuffed with cotton-wool over which rugs are sometimes thrown. This is the *divan*, which serves as a sofa by day and a bed by night. Each house possesses a number of *yorghans*, or quilts, stuffed with cotton-wool. They are rolled up during the day and stored in a cupboard. When a man is able to buy more than food and the means of cooking it, he generally spends his money on rugs or carpets. These, however, are not necessarily put on the floor, but brought out to show to visitors.

In the *haremlik* of a good house you will find a *khave ojak* or 'coffee-hearth' where an old woman presides over a charcoal brazier, ready to boil coffee at a moment's notice. Here also are the store-rooms and the sleeping apartments of the inferior servants. The kitchen is generally an outbuilding. One side of it is occupied by a great arched cooking-stove with numerous small grates, on which the food is prepared, in copper or earthenware vessels, over charcoal fires.

Upstairs is the *divan khane* or reception-room. In some houses this contains a large alcove, the floor of which is raised about a foot above the rest of the apartment. A low divan furnishes its three sides, and in one corner is a pile of flat, rectangular, and somewhat hard cushions. This is the seat

of the lady of the house, and here may also be found her hand-mirror and her *chekmeje* or jewel-box. If the divan khane does not have such a recess, one end and half of the two adjoining sides of the room are usually occupied by a continuous divan. Against the fourth wall there is likely to be a marble-topped console table, surmounted by a mirror and candelabra and flanked on either side by shelves in niches, containing rosewater sprinklers, sherbet goblets, and other things at once useful and ornamental. A few common European chairs stand stiffly against the wall, and one or two tray-stools and coffee tables inlaid with mother-of-pearl are placed near the divan to hold ash-trays, matches, &c. In a good-class *haremlik* a pianoforte is sure to be found.

Chairs are rarely seen in the house of a peasant, but a small stool, about a foot high and known as a *skamni*, is usually to be found. Every peasant has two or three trays on which food is served, being sometimes raised from the ground a few inches by a stand. Washstands and their furniture are unknown in peasants' houses. The Turks, and indeed the other races in Turkey, prefer to wash in running water rather than in European fashion.

Gardens. In provincial towns every house, even the poorest, has its own courtyard or garden with an over-shadowing mulberry, plane, or acacia tree. Each dwelling being completely detached, a sparse population covers much ground. In the gardens of Turkish houses flowers and vegetables grow together in remarkable confusion.

Villages. The general appearance of a village in Turkey in Europe, and pre-eminently of a Turkish village, conveys an impression of extreme disorder and slovenliness. Even where good building stone is to be had, the majority of the houses are of wood. The framework may be covered with weather-boards or filled in with sun-dried bricks. The house once built is rarely repaired or painted. The Christian villages are generally in better repair than the Moslem ; but shutters hanging loose, weather-boards that have gone, and a general tumble-down appearance are common features.

In warm weather men sleep in the open air. The peasants make no distinction between bedroom and living-room. Only outer garments are taken off at night. The floors are usually scrupulously clean. There are practically no sanitary arrangements, and outside the houses there are accumulations of filth and refuse. Soap is not too well known, and no account seems to be taken of fleas or bugs, which are sometimes found in enormous numbers.

People in these villages rise early and go to bed at dark, candles and lamps being hardly known in a peasant's house, When artificial light is employed it is usually from petroleum. The petroleum tins are made to serve useful purposes. They are used as buckets, and in some cases as roof-covering.

Where religious fanaticism does not interfere, the inhabitants of mixed villages get on fairly well together, displaying a sense of justice and natural kindliness. Christians are usually better off than their Moslem neighbours.

In the cottage of better-class peasants, the mud walls are whitened within and without, the windows glazed, and the roof is covered with tiles, while the interior may consist of three good-sized apartments, living-room, bedroom, store-room. The earthen floor is beaten hard and covered with coarse native matting and home-woven rugs. A few stools and a low divan constitute all the furniture.

Agriculture. In the country large estates belonging to absentee landlords are often cultivated on the *métayer* system, the landlord providing the seed-corn in the first instance, while the peasant, who also finds his own yoke of oxen or buffaloes, performs all the labour. When the harvest has been reaped, the seed for the next season set aside, and the tithe deducted, the remainder of the produce is shared with the proprietor. There are also many free villages, the lands around being owned and tilled by peasant proprietors. Agriculture is in a very backward condition, owing to the forms of land tenure, want of scientific knowledge, want of labour and capital and of means of communication. There is no regular system of rotation of crops, but on large estates

the ordinary rule for rich lands is two crops of wheat to one of oats, then fallow one or more years, then wheat, followed by sesame, is again sown. Villages on large estates are often pitifully poverty stricken.

The market-place is in the centre of a Turkish village, and is ill-paved and usually has pools of muddy water. There is a threshing-floor, generally of beaten earth, but sometimes paved, used by all the villagers in turn. This is the scene of wrestling matches on feast-days. At the village well the maidens collect at sunset with large red earthen water-jars.

The agricultural implements used by the Turkish peasants are very primitive. The plough is formed out of a pointed piece of wood and is drawn by oxen. Such transport vehicles as are found in the country are also drawn by oxen and have frequently solid wheels. Progress is necessarily very slow. The oxen are not beaten, but goaded with a pointed stick.

Village Hospitality. Every village, Moslem or Christian, has a headman (*kojabashi*) who settles petty disputes and is held responsible by the authorities for the good behaviour of the villagers. It is also his business, where inns are non-existent, to provide lodging for travellers and officials and to arrange for the accommodation of troops or zaptiehs. The village hostelry (*kaveh*) is of mud or sun-dried bricks. Here fodder, coffee, sugar, and bread may be obtained. When there is no village inn there will most likely be a *musafir oda* or guest-chamber, where the wayfarer is lodged and the village elders congregate to smoke and talk. Here the Turk likes to listen to the stranger's news. The *musafir oda* supplies nothing; even bedding must be brought. Failing even such accommodation, the headman will see that the traveller is lodged with a villager. Usually hospitality is very freely extended, and it is rare for it to cost the traveller anything. It is much more comfortable to sleep in the empty room of a village cottage than in a village hostelry.

Village life. It is not so much the hardness or the poverty as the dullness of Turkish peasant life that impresses the stranger. It is one dull round of laborious and frugal

monotony. His pleasures are to smoke, to drink coffee, to tell or listen to stories, and to sleep. He has no weekly dance, no frequently recurring village feast, like his Christian neighbours, and little music. Turkish women are never seen spinning or knitting at their cottage doors like Christian women. Moslems and Christians alike, the villagers suffer from the arbitrary exactions of their common enemy the tax-gatherer, as taxes which seem moderate on paper become excessive through farming. The Turkish system of conscription is also said to have pressed very heavily upon the villages.

Dress. The people of Constantinople are mostly in a quasi-European dress with Oriental details, such as the *shalvar* (baggy trousers) or the almost universal tarbush. Traces of the old dress are to be found among old-fashioned Turks and among peasants of the interior. It consists of wide, loose trousers, an unbuttoned jacket with large, bell-shaped sleeves, a caftan being worn over all. But even peasant men's dress now increasingly tends to become a nondescript compromise between the old national costume and European dress.

Modern full dress consists of a long frock coat, in shape rather like that worn by clergymen in this country, called a *stambulin*. On the head is worn the red tarbush, beneath which there is sometimes a white cap called a *takye*. Some of the younger men affect lounge suits of tweeds or light materials invariably of English make.

The women, as seen on the streets, are enveloped in large mantles which conceal their shape, and wear muslin veils (*yashmaks*) which generally conceal their features. It is bad manners to display any interest regarding a woman, and all Moslems consider it their business to see that the proprieties are attended to in regard to their women-folk. Any exhibition of curiosity may lead to the most serious consequences. Underneath the mantle it is perfectly possible that the lady, if wealthy, may be wearing a costume by Worth, or she may be wearing the national costume of long and wide trousers clasping close round the ankles, with a little jacket (*yelek*), under-garments of silk or gauze, and a waist-band.

On the head (if there is not a Paris hat or an imitation of one) there is a small flat cap (*hoto*) ornamented with flowers and perhaps enriched with pearls or other jewels. The slippers of yellow morocco have been almost entirely displaced by European boots.

Some distinguishing features of Turkish attire are the green turbans of the Ulemā and of theological students, the white turbans of those who have made the pilgrimage to Mecca, the sugar-loaf hat of the dervishes, who also wear long-sleeved coats of olive, saffron, crimson, and blue, or ample turbans and loose flowing mantles.

At home many Turks wear the *entari*, a sort of dressing-gown, and the *hirka*, a short coat.

Family Life. Turkish family life is a very different thing from family life as we understand it. There is no eating together, and no family feasts or reunions. Every one treats the head of the house with an extreme deference, neither sons nor daughters, scarcely even his wife, daring to sit in his presence without his permission. He eats alone, served by his sons and daughters if he eats in the *haremlik*, by servants if he eats in his own apartments. The women always eat in the *haremlik*. In rich families, probably in imitation of the practice obtaining in the imperial family, the sons also eat apart. A Moslem never accompanies his wife anywhere.

As previously stated (p. 57) the Turk is now generally the husband of only one wife. A spiritual view of the marriage relation seems to be lacking, however, and the Turk simply jealously guards for himself the woman who secures him progeny and physical comfort. It is a mistake to say that the Mohammedan religion entertains the view that women are soulless creatures incapable of spiritual enlightenment or development or of sharing in the joys of Paradise: there are texts in the Koran teaching the direct contrary; but Islam has in practice, if not in theory, done little to improve on the position which it seems natural to the Oriental to assign to women. However emancipated in his views a Turk may profess to be, it is always safe to assume that the view of women

expressed in the best European practice is incomprehensible to him and leaves him utterly cold and unsympathetic, if not secretly hostile.

According to his lights a Turk is a good husband, if at times rather brutal. His fidelity is perhaps on the average greater than that of Europeans, and he is very generous to his family; but he is intensely jealous. No one ever asks a Turk if he is married or if he has children. A Turk who chooses to consider himself as above prejudice may refer to his wife or his family, but it is good taste not to ask him any question about them and not to continue the subject. A Turk is in his own way very prudish, and manifests in this the striking divergence between his standards and ours. Turkish society is full of scandals of a kind peculiarly revolting to the Christian conscience, of which he seems to think very little; but the revelations of our Divorce Court and the view of European society given in some plays and novels he regards as revealing a condition of depravity worse than anything existing in his own society.

Women. The seclusion of women is fatal to an improvement in family life. No male visitor can be admitted to the *haremlik*, and a woman may not unveil except before her husband, her father, or her brothers. The education which comes to European women from mixing in society and attending such things as lectures, receptions, and church services, or sharing in sport with men, is denied to Turkish women. European ladies are impressed by the inanity, the childishness, and the disorder prevailing in the women's quarters, where much quarrelling goes on among the women and the servants. Harem life is said often to result in leaving women as children, except that they have developed the vices of women.

Some of the women, such as those described in Loti's *Désenchantées*, have broken away from all the traditional sentiment and restraint of their own race and religion, without having come under the influence of the moral codes governing society in Western Europe, but this forms a very small class. A much more pleasant type is the Turkish lady who has been

educated by Western governesses or at the American college at Scutari, whose manners and conduct are often irreproachable. The number of women who take an intelligent and healthy interest in Western habits and thought and desire to assimilate their best features has been increasing. But the great mass of Turkish women remain lazy, uneducated, and childishly superstitious.

It is now being recognized that a doctor may be admitted to the *haremlik*, but no other male visitors are, and no man would dare to speak to a woman in the street. In the mosques women are concealed behind lattices.

Marriage and Divorce. Marriage is essentially a civil contract and used to take place when the man was about 18 and the woman 15, but there is a tendency to increase the age. Polygamy is not the rule but the exception in Turkey. The law allows four wives, but to all except the wealthy the expense would be prohibitive, as the law requires the husband to provide each wife with a separate suite of apartments and servants. Public opinion among the educated and well-to-do is against polygamy, and to-day it would be difficult to find a Turk willing to give his daughter in a second marriage. Moreover, the female population is only a little in excess of the male. Second marriage now generally occurs only because of the childlessness of the first wife. The Turkish wife is not a chattel or a slave ; she has absolute control of her property, and may act in courts independently of her husband, and the only drawback to her position is connected with divorce. A woman may be divorced by her husband uttering certain words three times in the presence of herself and of two witnesses. This is not law but *Adet*, custom having the force of law, and the wife has no remedy. But divorce is not actually very frequent, as public and religious opinion oppose it ; and, moreover, the *Nekyah* or dowry paid on betrothal must be repaid at divorce, or even on dissolution of marriage by mutual consent. The wife can obtain divorce on grounds of desertion or cruelty or failure to maintain her properly. She takes with her everything she brought at

marriage or acquired during its subsistence. The custody of the children is carefully arranged for by Koranic law.

Marriage is held in high honour, and a man who does not marry is looked upon askance. It is an affair of arrangement, not of sentiment. The *kulavuz* or intermediary is an important factor in matrimonial arrangements. It is her business to know all about the marriageable girls in a certain area. If a mother has a son who, in her opinion, ought to marry, she inquires among her friends about a suitable mate, or has recourse to the kulavuz. Then she and her relatives visit the harems where there is a possible bride. There is a special name for those on such a quest; they are called *görijis*, i. e. viewers. The girls visited will be the eldest unmarried daughters, for the Turks (and the Greeks) stand out for marrying off their daughters in order of seniority.

If the young man's mother approves of a girl, she mentions incidentally the amount that goes with her son and makes inquiries about the girl's age and dowry. When a selection is made, the preliminaries are arranged, not by the families concerned, but by intermediaries. The son does not see the bride-elect unveiled, but she is afforded an opportunity of seeing him, as on a walk. Betrothal presents are exchanged and sometimes the young man is on this occasion allowed to see the girl's face. A legal marriage, in which the financial arrangements are stated and attested, then takes place. The couple usually only see each other after the transfer of the bride from her father's roof to that of her husband. This is an occasion of great ceremony and festivity. It is the wedding, the social function as apart from the legal marriage. The ceremonies are many and complicated and picturesque, involving the bride's holding a prolonged reception, during which she has to sit motionless like an idol for hours, tricked out in all sorts of finery. The street procession is now a custom only with the poor.

If a woman is intelligent enough she frequently has her husband completely under her influence, and if she is of good family her influence may be very considerable even

outside her own home; if she was one of the ladies of the royal harem, who form much appreciated gifts in marriage, her husband will play a subordinate rôle to her all his life.

Ladies formerly all tinged their finger- and toe-nails with henna and blackened their eyelashes with *kohol*, but the practice is gradually ceasing. Ordinary European cosmetics are little employed, but grey hairs are always dyed.

In the peasant class the women work in the fields, though not so much as Christian women, and necessarily mix to some extent with the men; but even in the villages it is remarkable how little intercourse takes place between men and women.

Children. A Turk prefers to have male children, but female babies are not badly treated, and a curious habit obtains of sometimes dressing little boys like girls until they are four years old. A son is often suckled until he is three years old; daughters are weaned much earlier and are more firmly handled than the boys. Sons remain in the harem until they are eight and are much spoiled. Girls usually wear the veil from their tenth year. The circumcision (*sunnet*) of the son takes place when he is between eight and thirteen years old, and in well-to-do families there is much festivity on the occasion. Rich families permit poorer children to be operated on at the same time as their own son; this is a source of very great outlay. After the operation the boy has a place in the *selamlik*, without, however, being forbidden to visit the harem.

Inheritance. On the death of her husband, the widow only inherits one-eighth of his estate. The remainder is divided among the children, a male receiving double the portion of a female. Where there is more than one widow they divide the eighth among them. The laws regarding inheritance are rather complicated, and the absence of primogeniture and the high death-duties on landed property tend to diminish and impoverish Turkish estates, which are often heavily mortgaged. A good Turkish son considers it a sacred duty to pay the debts of his deceased father. He always holds the memory of his mother in the greatest respect.

Slaves and Servants. Like polygamy, slavery as an institution has almost ceased to exist. It is no longer legally recognized, and slaves may claim their liberty whenever they like. The blacks who formerly did the menial slave-work have remained in Turkey in considerable numbers, and there are guilds of negro servants. These are ready to serve Christians, a thing Circassians will not do. White men-slaves probably do not exist outside the seraglio, and eunuchs are only found in a few wealthy houses. It may be said that domestic slavery, so far as it exists, is a luxury of the rich ; the importation of slaves is forbidden, but some are said to be smuggled into the country.

If slaves are now only found in very rich establishments, servants are found even in very ordinary families in astonishing numbers. The Turk dislikes giving fixed wages. He lodges and feeds his dependants, giving them largess now and then of money or clothes and allowing them to make money out of shopkeepers and petitioners. Domestic servants are said to form about one-fifth of the Moslem population of Constantinople. Each servant confines himself to some special service and is unoccupied for the greater part of his time.

Food. If the weather is fine a Turk's food may be prepared out of doors, or otherwise in the kitchen above described. Turkish cookery cannot be recommended for the skill with which the elements of the dishes are mingled and prepared. The principal ingredients are vegetables, and tomatoes, rice, onions, and garlic appear constantly, with the addition of pepper, lemon, sugar, and honey. The Turkish cuisine is thus spicy, but scarcely refined. Roasts are crudely done, being invariably either too much or too little cooked, more usually the former. Mutton and fowls are the usual roasts. A sheep is often cooked whole, after having been garnished with onions, or other strongly flavoured plants : this is the *kebab*. But mutton is more frequently encountered under the form of *shish kebab*. These are little squares of mutton, alternately fat and lean, seasoned with salt and pepper, strung on a wooden spit and grilled over a hot fire. Chicken cut up into morsels

and mixed with rice and seasoned with mutton grease, saffron, pepper, tomatoes, and honey, constitute *ajem* (Persian) *pilaf*, a favourite dish of the Turks. Ordinary *pilaf* is rice cooked with butter or fat and seasoned with gravy or tomatoes. Beef is not common in Turkey and veal only occasionally met with. Pork in any shape is, of course, banished from a Mussulman's table, and his horror is pushed so far that the pigs consumed in large cities by Greeks and Bulgarians can only enter them dead. Turkey is eaten, but goose and game scarcely form any part of the food supply; the first two are regarded as unclean, and the last is disliked because it has not been well bled. To ensure this the Turkish hunter cuts off the head of his victim as soon as he brings it down. Fish is little eaten by Turks, and lobsters, oysters, and turtles never; the only mollusc eaten is the mussel. A favourite dish is the *dolma*, consisting of tomatoes, marrows, cucumbers, and pumpkins stuffed with rice, chopped meat, and cabbage, and served in the vine-leaf in which it has been cooked.

Fruits are abundant in Turkey, but consumed mostly as candied fruits or in syrups. Such fruit syrups make *khoshaf*, a favourite drink, rendered aromatic with essence of roses; they form the basis of the sherbets which are drunk iced.

Turks make a great variety of excellent sweets. Milk, butter, and cheese are used; but the Turk will scarcely drink the first except after boiling it or in the form of clotted cream (*kaïmak*) or as the curdled milk (*yoghurt*) which M. Metchnikoff rendered popular in Europe.

The Turks eat much bread, dipping it in sauce. It is very white and well baked in the towns, but usually found only in the country as (1) small wholemeal cake loaves, (2) flap-bread (*yufka*). They also make biscuits sprinkled with grains of sesame and hence known as *simit*.

Greek cookery does not differ much from Turkish, but fish, olives, cheese, and oil play a predominant part. The Greeks drink wine and *raki* copiously. During fasts they abstain from flesh; olives, oil, and oysters are permitted, milk, butter, and eggs being forbidden.

Meals. If the Turk knows little of the culinary art, he is still more unacquainted with the art of dining. The table is a copper tray, always kept clean and polished and placed on a low stand, round which the diners sit on mats or hassocks or a portion of the divan. Knives and forks are unknown, but spoons are used. Each guest puts his *right* hand out to the dish, delicately dissecting the joints with his finger-tips, practice rendering him very dexterous at this. It is regarded as a breach of good manners to use the left hand for the purpose of eating. A small napkin is used, and an ablution takes place after the repast. In country districts the host is still likely to place a tit-bit in his guest's mouth: his intention is excellent, and, however trying the experience may be, it is essential to suppress any indication of disrelish for it.

The meals are usually two, *kavalti*, déjeuner, between ten and noon, and *yemek*, dinner, usually at sunset. Meals are served very quickly; ten to twelve courses will be served in half an hour. During the meal there is very little talking, but belching is not regarded unfavourably. One drinks only after the meal and then generally only water or sherbet: but in recent times wine, beer, and raki have come into use.

Just as one is served according to his rank in England, so in Turkey the guests put out their spoons or reach out their hands towards the common dish in a determinate order. The number of courses depends on the wealth of the household: they may vary from three to twelve or more, and are served in what appears to us an utterly upside-down succession. The European habit of drinking healths is unknown in Turkey: on the other hand, when one drinks, whether at table or otherwise, he is customarily greeted with the words *Shifalar olsun* or *Afiyetlar ola*, 'May it do you good', the well-wisher making a gesture of greeting with his right hand. European table usages are being adopted by Turkish high society, and even by the middle class, and meals tend to be more and more europeanized in houses the members of which have intercourse with Frankish families.

Fasts. In Ramadan (Ramazan) the usual order of Turkish

life is reversed. One eats, drinks, and visits during the night, and goes to bed at sunrise, spending half of the day in sleep. The moment in Ramadan when the muezzin gives the call to prayer at sunset is awaited with great impatience. It is practically the signal for the *iftar*, i.e. the meal by which the fast is broken. There is much life in the streets during the night. All the minarets are illuminated, as well as the interiors of the mosques. Life becomes most animated on the Holy Night (Night of All Power), which is the 27th Ramadan. On this night, according to the belief of the Moslems, there occur thousands of invisible wonders, and prayers offered then are peculiarly meritorious, because on this night the Koran was sent from heaven to the Prophet.

The joy over the termination of the fast finds its expression in the feast of *Bairam*, which is celebrated on the first three days of the month following on Ramadan.

Coffee and Tobacco, &c. One of the first duties when receiving guests is to present them with coffee and cigarettes. Christians usually preface this by bringing in a dish on which is a pot of confectionery and as many spoons and glasses of water as there are guests. Each one ought to take a small spoonful of the sweatmeat, swallow it, replace the spoon on the tray, and take a sip of water. But each guest must take care not to fill his spoon too full, or to take a second spoonful, or to replace his spoon in the pot after having used it ; otherwise he will be regarded as greedy or badly brought up. To offer coffee and tobacco is the most elementary act of politeness. One consumes quantities of coffee which would be excessive in the West, but which appear to do no harm in Turkey, probably owing to the excellence of the preparation of the coffee. The mixing of the grains with the liquid is disliked at first by Europeans, but they soon recognize that it heightens the flavour. The little porcelain coffee cups (*finjan*) have an oval bottom and are placed on a sort of egg-cup stand of copper or silver filigree ; the use of European cups is, however, spreading.

Cafés are very numerous. Their stock-in-trade usually

consists of a stove, some copper coffee-pots, some cups, and one or two *narghilehs*. The furniture is made up of very low stools, hassocks, or a circular divan. The café is usually open to every wind, and the guests often sit outside. The café generally serves at the same time as a barber's shop, and is the resort of itinerant musicians and story-tellers. In addition to the cafés, however, the baths act as an important social centre. Visitors sometimes smoke the narghileh here, bringing their own mouthpiece. Although the cigarette has almost entirely superseded the pipe (*chibuk*), the narghileh is still in common use. It consists of a carafe, a copper stand on which the bowl rests, and a long flexible tube wound round with wire. This method of smoking has a charm of its own, but excessive indulgence leads to bad consequences. The special tobacco (*tombeki*) smoked in narghilehs, although it is washed two or three times immediately before being used, still preserves some very active properties, due to its ingredients, especially belladonna, of which it contains a considerable proportion. The method of smoking also is found to result in fatigue. On the whole it is advisable not to smoke more than two narghilehs a day.

Hemp and opium furnish more powerful and risky stimulants. Hemp (*esrar*, lit. 'secrets') is either smoked with tobacco or swallowed. *Hashish* is such a mixture of hemp and tobacco. The use of this drug is said to foster endurance, to remove pain, to cure some diseases, to produce an agreeable intoxication, and to stimulate the appetite: it is at least certain that its excessive use leads to madness. Opium (*afiun*) is either smoked or swallowed. It is more quickly injurious than hemp. There were only a few cafés for hashish and opium smokers (opium is used more by Persians and Arabs than Turks). They are closed by the police from time to time, only to reopen elsewhere.

Alcoholic Drinks. The great mass of Moslems in Turkey are total abstainers from every kind of alcoholic drink. Even apart from religious prohibition they are inclined to sobriety. However, some Moslems elude by a subtle interpretation the

injunction of the Koran, and are drinkers of beer, wine, brandy, &c. Christians and Jews take the wines of the country, but usually only at meals. The habit of presenting alcoholic drinks as an act of courtesy or friendship, except at regular meals, is far from general and in some districts unknown.

Names. There are no family names, with certain negligible exceptions. Generally speaking, the Turk has only one name, usually with a religious significance, which would correspond to our Christian name. To avoid confusion between persons bearing the same name, the name of the father is added e.g. Osman Pasha Zade Ismail Bey, i.e. Ismail Bey, son of Osman Pasha, or a name from some physical or psychical peculiarity, or from the bearer's trade or calling, &c., e.g. 'Bajaksis', i.e. short-legged. These last are usually treated as nicknames, but are sometimes regularly adopted. In the provinces these nicknames have developed into a sort of family name and are entered as such in the military register.

Etiquette. The Turk has already been commended in this work for his good manners; these have been greatly influenced by his religion. The Koran enjoins a friendly and courteous bearing to every one, even to those of another faith; and as a matter of fact a Turk's manners are superior to those of his Christian fellow subjects. Turks know better how to restrain their passions, allowing them to appear as little as possible in speech and gesture. Quarrelling and wrangling they consider unbecoming, and even the lowest orders seldom indulge in them. On meeting, one Moslem greets another with *Selam aleikum*, 'Peace to you', to which the other replies *Ve-aleikum selam.* This greeting is never used towards Christians. Other expressions, which may be used towards those of another faith are: *Wallah!* 'By God!'; *Mashallah!* 'What God pleases!'; *Inshallah!* 'If God will!'; *Elhamdu lillah!* 'Praise to God!'; *Allaha ismarladik!* or *Allaha emanet olun!* 'The will of God!' Partings and blessings heard every day are: *Allah bereket versün! Allah ömr versün!* 'God give blessing—life:' *Hosh geldiniz, sefa geldiniz* (or *geldin*) with

the reply *hosh bulduk* are invariable greetings for strangers, Christians or others. The Turk gives greeting by carrying his right hand to his breast and then to his brow. Good manners forbid the uncovering of the head. After long separation and on certain religious feasts, men greet one another by bringing their cheeks into contact; they do not kiss.

Etiquette necessitates the exchange of polite phrases before the subject-matter of a visit is entered on. An inferior is very servile in his manner in the presence of his superior. He folds his hands on his stomach and speaks of himself as 'your slave' (*hakipainis*) or 'your well-wisher' (*duajiinis*); his superior he addresses as 'your high person' (*satialnis*), 'your excellency' (*hasretinis*), 'your well-born' (*jenabinis*). A wife seldom calls her husband by his name, but *effendi*, *agha*, *chelebi*. Even the children usually call their parents *effendi babam* or *agha babam*, *kadin nine*, i. e. lord father, lady mother.

Turks are reticent in their dealings with Christians: they seldom invite them to their house; indeed, only educated Turks of the upper classes venture to do so or to treat Christians as genuine friends, and even their demeanour frequently changes if other Mohammedans appear. A real friendship between a Christian and a Mohammedan is exceedingly rare.

Industry. In town and country labour is cheap. There is much want of employment, but, on the other hand, it is possible to live on very little. Two men often do the work of one. Bootblacks and porters are found everywhere, and hawkers will travel a mile on the chance of selling a piastre's worth of stuff. There are saddlers and slipper-makers, makers of pipe-bowls in red clay, cigarette-holders (*yozghans*), and simple articles in brasswork, men who work at whitewashing, &c. Although not so skilled as the Christians, the Turk does much honest and some excellent work; but the mass of the work done in the country is very primitive; a native door or window rarely fits properly; the planks of a floor warp; native cloth is coarse and unequal in quality, and at its best never as good as that coming from England. Peasant industry

in making cotton cloth, the yarn of some of which comes from Italy, still continues throughout the empire. Respectable pottery used to be made in Turkey, but it has lapsed under German importation beyond revival. Carpet-making under European direction flourishes mostly in Asia Minor.

Guilds. The Turk is an honourable man of business. Commerce and industry are specialized to the last possible point, and the middleman is practically eliminated. Guilds (*esnafs*) exist in which members of the various trades, crafts, and callings are enrolled for mutual support and protection irrespective of race and religion. Some of these esnafs possess large revenues and enjoy peculiar privileges, and each has its traditional laws and usages. It may be noted that water-carriers are regarded as engaged in a pious work and enjoy a high degree of popular consideration; any offence offered to one of them is regarded as a very serious matter.

Beggars. Beggars of all races live on a capital of sores and deformities, some of which are believed to be self-inflicted. They shout out 'Allah!' as one passes and demand bakhshish as a right. Most of them leave the impression of having adopted begging as a profession and of being unworthy of sympathy, but it is better not to repel them with rough words. If a Moslem has nothing to give a beggar, he uses comforting religious expressions, such as 'May God help you!' (*Ynayet ola*), 'May God give to you' (*Allah versin*). At the end of Ramadan there is a charitable tax for the poor (*Sakati fitr*).

Art and Amusements. In his intellectual interests and his sympathies for the refined pleasures of life, such as the drama, music, or other fine arts, the Turk is greatly circumscribed; but he is fond of flowers and admires fine prospects, and delights in sitting under trees where he can take his *kef* amid his friends. His music is primitive, the airs, wild or plaintive or melancholy or sentimental, presenting little variety and always pitched in a minor key. Musical instruments in ordinary use are the rebeck or lute, the *kanun*, a kind of zither, the reed flute, and a small hemispherical drum. But the favourite instrument of the rustic is a primitive bagpipe

made from the skin of a sheep and fitted with a single reed pipe. The inflated skin is held against the player's chest, and he is generally accompanied on the *dumbana* or native drum.

Dancing is not indulged in by the Turks personally, as they consider it beneath their dignity, but they like slaves and gipsy women to dance for their amusement. Wrestling is a popular pastime with all nationalities and creeds. Throwing the *jereed* is a game played on horseback with as many as twenty a side. The jereed is a stick thrown by a charging player at an opponent, who tries to dodge the stick and to intercept the thrower before he can get back to his base. Many Turks dislike hunting animals, holding it a sin to kill them in that way; but many are great sportsmen, who love shooting, hawking, and coursing. Their charity to animal life is indeed excessive, as even some insects which the European ruthlessly exterminates are left unmolested by the Turk. Turks are often known to purchase captured animals from hunters in order to restore them to liberty. All domestic animals are well treated by Turks. They will not keep a dog in their house, but will give food to the dogs and cats of the streets. In summer they place water outside their houses for stray animals. Water is left for them at graves, which have often chiselled depressions to collect water for the birds, the result of a pretty superstition regarding birds as messengers between the living and the dead. Among indoor recreations the favourite are draughts, dominoes, and backgammon: cards are seldom played, games of hazard being forbidden to Moslems: the stakes are seldom more than some sweets or a glass of raki.

Newspapers, Books, Censorship. In the cafés those who can read give out the news of the day, and the wildest theories are started and discussed here. No newspaper is allowed to have its own telegraph service, and every item printed has to be approved by Government censors, who are as often as not quite incapable of doing their duty with any intelligence. Newspapers are published at the capital in various languages. At the present time important Turkish papers are the *Tasifr-i-*

Efkiar, a Chauvinist journal, and the *Tanin*. There are also papers in Hebrew, Arabic, Persian, Italian, Spanish, Greek, &c.

In regard to books censorship is even more stringent than for newspapers. The manuscript of every pamphlet has to be submitted to the ecclesiastical court, and even when printed it is not certain that a book will be allowed to circulate.

The Turks, with whom writing is a fine art, to this day prefer a fine manuscript to a printed book. The Koran is always used in manuscript. Many who can read cannot write, and the professional letter-writer still sits at the street corner. Moslems consider a seal preferable to a signature.

Officials, Bakhshish. Turkish officials are often astoundingly ignorant. As an official a Turk retains his courteous manners, but seems to lose his honesty and truthfulness, and it is safest to regard him as untrustworthy so long as he is in office. Officials are really the only aristocracy in Turkey, the nearest approach to which in our sense are some landed proprietors (Beys) and a few families claiming to be descended from notable Turks. Among the latter are some distinguished members of the Ulemā, and in a few such cases a family name has been preserved. There are no wealthy men in Turkey judged by Western standards, and there is no display of such wealth as exists.

Nominally entered by examination from Government colleges and offering regular promotion, official appointments are really made by favour, and in all important cases by palace favour. A year or two before 1908 a 'Commission for the selection of functionaries' was appointed, but it was never allowed to do more than recommend candidates and its recommendations received scant attention. All official posts are underpaid. An honest official could not live. The provincial treasury orders by which they are paid can only be recovered through professional discounters, who are likely to charge as much as 50 per cent. The result is naturally the system of bakhshish which the Young Turk solemnly

abrogated, probably without thereby making any appreciable difference to the facts. No one seemed to think that any business could be conducted without bribery, every official being regarded as having his price. In every contract it was made an essential condition to state what amount would have to be paid as bakhshish.

In the office of a Turkish official an immense amount of writing is done, but no care seems to be taken of the papers, which are simply stuffed into bags. It ought to be mentioned that among the most important Government officials were, and probably still are, the regularly appointed spies who were found everywhere. In addition to them all sorts of people added, and probably still add, spying to their other pursuits. A man was spied on by his colleagues, his subordinates, and his servants, who wrote daily reports of his doings. This was one of the worst features of Turkish life, and it has not disappeared under the régime of the Young Turk.

Prisons. If a Turk is unfortunate enough to get into prison, his comfort depends largely on the income and position of his friends and the consequent amount of bakhshish given to the officials of the prison. Body and soul can just be kept together on the amount allowed by the authorities to a prisoner, but he is free to receive necessaries from his friends.

Death and Burial. The pious Moslem has ever present to his mind the life beyond the grave. He considers himself as only encamped in the world, much as his nation is encamped in Europe, and he regards the joys and allurements of mundane life as mere illusions and shadows in comparison with the delights awaiting him in Paradise. Death is never mentioned in polite society except under some poetical *alias*, such as the ' Cupbearer of the sphere ', prefaced by the wish, ' Far be it from you ! ' and the common people invariably spit before uttering the word. It is a pious act to help to carry the dead body, the bearers of which are constantly changing. The soul is supposed to remain for some time after death connected with the body, being actually buried with it and

undergoing its first tests in the grave. It is to assist it in dealing with the 'questioners' who enter the grave that a Mullah remains for some time after interment at the grave-side. The Moslem burial service includes some beautiful prayers, and prayer for the dead is considered a religious duty of the greatest importance. No external signs of mourning are used either for a funeral or subsequently, and no period of seclusion is necessarily observed by the bereaved.

Pilgrimages. The Pilgrimage to the Holy Places is still the holiest of actions. In order that all the merit of this act may accrue to him, the pilgrim must defray all the expenses of the pilgrimage by funds acquired by strictly honourable means, and is bound to set all his worldly affairs in order before setting forth by paying all his outstanding debts and making provision for his family during his absence.

Pilgrimages are also made to shrines, generally of the deceased sheikhs of dervish orders, in fulfilment of a vow. It is customary to bring, in addition to the votive offerings, a lamb or sheep, which is sacrificed, its flesh being the perquisite of the guardian of the shrine.

Cleanliness. Islam makes a physically clean people. The face, hands, and arms up to the elbows must be washed before each of the five daily prayers. The praying-place, whether in a mosque or at home, must be scrupulously clean. The teaching in regard to physical defilement requires the washing of the whole body on certain occasions and of the hands before meals. Christians often compare unfavourably with the Turks in this matter of the cleanliness of their persons and their abodes. In all mosques there is a cistern for ceremonial purification. The health of the ordinary Turkish peasant is good, because he is clean, avoids alcohol, lives frugally, and largely in the open air. The fear of defilement leads to some curious results. A fanatical Moslem of the old school will never give his right hand to a Christian, but many Moslems have learned that to give the left hand may be reckoned as an insult.

Superstitions. That God helps him who helps himself is

a doctrine incomprehensible to a Turk. Whatever energy he may display, fate, in his belief, may thwart his best endeavours, or crown his supineness with equally unmerited prosperity. The effect of such a mental attitude is that lives are often sacrificed and wealth and happiness often missed and the whole character of the nation enfeebled. Transient vigour alternating with lethargic torpor is the constant characteristic of the Turk.

Neglect of sanitary precautions, not to say hostility to them, is one grave result of the doctrine of kismet. Quarantine precautions are officially observed at the large ports, but in the interior the Moslem population manifest great dislike to such regulations as a profane interference with the will of Allah, and do their best to avoid carrying them out.

Nevertheless, with the inconsistency of their simple intelligences, they have recourse to religious or superstitious practices to avoid or remedy misfortune. A bad harvest is a rare occurrence, happening perhaps once in a dozen years, but, when it does happen, Moslems and Christians alike invoke the celestial powers by special ceremonies.

Turks are, indeed, profoundly superstitious. Belief in the existence and power of supernatural beings may be said to constitute an article of faith. These are either *jins* or *peris*. The former comprise demons and goblins, some of whom haunt old buildings or even inhabited houses, when they are called *ev-sahibi*, i. e. masters of the house. If these are good jins they bring prosperity to the house. Wicked ev-sahibi behave like poltergeists. The jins have the power of assuming any shape they please. These beings are supposed to have been created before man, the rebellion of Satan having consisted, according to the Mohammedans, in his refusal to do homage to the newly created being when commanded to do so by Allah. Moslem peasants regard all the extraordinary phenomena of nature as due to good or evil spirits ; they regard foreigners as rich or powerful or skilled in medicine, because they can control spirits.

Many tombs are venerated, some by Christians and Moslems

alike. The articles of clothing attached to the railings of such tombs are put there in the belief that virtue will come from the holy person buried there to the person depositing the clothes. Many of the tombs have hundreds of such votive offerings.

The most widely spread superstition is that of the evil eye. Moslems and Christians in Turkey have unquestioning belief in it. Blue eyes are believed to attract or give it. The principle of the devices adopted to thwart it is to have something conspicuous which will first catch its attention. A string of beads or shells round a child's neck is such a preservative. A cross also will prevent accidents, and is used for that purpose even by Turks. Amulets and talismans play a great part in the life of all races in Turkey. An amulet is adopted with much ceremonial, astrology usually playing an important part in the preparations. To reach out the hands with the fingers open is the most effective way of cursing a person. To do it in a man's face is to risk a blow from him, but it is equally effective if it is done when his back is turned. Objection to being photographed may be met with, as the subject fears his life may be charmed away by the person who takes his photograph; and it is even more dangerous to permit a clay image of yourself to be made. Witchcraft has an immense influence over ignorant people of the various races in Turkey.

CHAPTER VIII

ECONOMIC GEOGRAPHY AND FINANCE

General Economic Geography—Resources according to Districts—Land System—Methods of Agriculture—Coal Supply—Finance.

General Economic Geography

Turkey in Europe is a plateau, or rather a series of plains, which descend gradually from the Istranja Mountains on the east towards the Aegean and Sea of Marmara. Such a country, furrowed as it is by innumerable streams (so frequent that no map shows them all), is naturally suited for agriculture and pasture. The valleys could be used for the cultivation of cereals, the lower slopes of the hills could support sheep and cattle. A little methodical attention to silviculture would ensure a plentiful supply of timber.

Very little use, however, has been made of the natural resources of the country. The forests, through neglect, are filled only with small and ill-grown trees. Much of the wooded country is simply scrub, the rainfall drains rapidly off, and parts of the country have become almost sterile. Where the natural conditions are particularly favourable, as in the country between the River Ergene and the Tekfur Dagh, there is a substantial surplus of production over consumption. The port of Rodosto on the Sea of Marmara normally sends to Constantinople and to Europe grain to the value of £320,000. In the country round Adrianople corn is grown almost in sufficient quantities to supply the whole city. Throughout Turkey in general, however, the normal surplus is so small that in bad years, such as 1909, wheat has had to be imported from Roumania and Russia.

Turkey produces wheat, maize, oats, barley, and oil-seeds,

but the methods of cultivation are antiquated and wasteful. Agricultural colleges and land-banks have been established in recent years, but, owing to the unsettled political conditions, have achieved almost nothing. Since the outbreak of war, the Ministry of Agriculture has been placed under a Prussian director. This will undoubtedly have resulted in certain improvements, particularly in Asia Minor, from which the main supplies of Constantinople are drawn. Conditions in European Turkey have been too much disturbed for economic improvements to be effected.

Even sheep-farming and cattle-raising, which answer to simple methods of development, do not prosper greatly in Turkey. Sheep and cattle are, indeed, to be obtained everywhere, but their numbers are not above the actual needs of each district. The best transport animals are imported from the district of Gumuljina, which was ceded to Bulgaria under the Treaty of Constantinople, 1913.

There is a great deal of vine-cultivation in Turkey, practically every village in the valleys having something of this to show. The greatest quantity of wine is produced in the neighbourhood of Kirk Kilisse, and by the coast of the Sea of Marmara and the Dardanelles. In these localities the wines of Kirk Kilisse and Gallipoli have the best reputation. They are of much the same kind as the common local wines of Greece, Italy, and South France, thin and weak, and more wholesome than the water of contaminated village wells. Kirk Kilisse also produces *raki*, a raw spirit flavoured with aniseed.

The culture of the silkworm is widely spread, especially in the area known as South-western Thrace, towards the Sea of Marmara and Gallipoli. It is largely carried on by women. Within the last ten years great efforts were made to increase the industry, and new mulberry plantations were established in large numbers. The results, however, have not proved very satisfactory, and before the war it was reported that the inhabitants of the Gallipoli Peninsula had been uprooting their mulberry trees.

A variety of other products are found where conditions are favourable, but in no great quantities. Cotton is cultivated in the Gallipoli Peninsula and near Ganos on the Sea of Marmara. The district of Constantinople has market-gardens. Cherry, plum, and walnut trees are found in the belt of country between the Tekfur Dagh and the Sea of Marmara ; olives in the Maritsa Valley. Rice, which is commonly cultivated in Bulgaria, finds no place in European Turkey.

As already stated, no attention has been paid to afforestation. Timber has been cut down indiscriminately, and no system adopted for replacing it. There is still much useful wood in the Istranja Dagh, and charcoal-burning and the cutting of firewood form a staple industry for the people of that district.

The fishing industry is fairly important and of considerable value. Mackerel and sardines are caught in the Sea of Marmara. The fisheries of the Bosporus alone produce £250,000 per annum, in spite of obsolete methods.

Manufacturing industries practically do not exist outside Constantinople, owing to lack of capital, of enterprise, and also of natural resources. There are several small coal-fields besides the one at Keshan (see pp. 149, 156), but practically the entire supply for Constantinople came from Asia Minor and (before the war) from Great Britain. Naphtha beds have been located on the coast of the Sea of Marmara, but have not yet been exploited for commercial purposes. The streams of Turkey are too subject to drought to be very serviceable for water-power for making electricity, and no attempt has been made to utilize them in this way.

Even in Constantinople manufacturing industries are of no great importance. The chief are the two railway repairing-shops, and the naval and military arsenals. In addition there are two glass factories, besides small workshops of various kinds. Labour is plentiful, and accordingly the industrial capacity of the city could be greatly expanded. In certain directions such expansion, since the outbreak of

war, has to some extent taken place with the help of German enterprise.

Small local industries exist throughout the country. Gallipoli town has one cotton-mill, and there are a few more in other places. There also exist in some of the larger places, to supply local needs, small glass, soap, cloth, jam, spinning, and cotton factories. Petrol-driven flour-mills exist in many villages.

Until recently the carelessness and heedlessness of the peasantry merely reflected that of the Government. In a country which has no navigable waterways—except the partially navigable Maritsa—and a comparatively small amount of railway, very little attention has been paid to road-making, and immigration has been directed—if at all—from religious and military, rather than from economic motives, e. g. ever since the last Balkan War the policy has been adopted of settling Moslems on all the lines of communication or approach into the country. Thus the industrious Greeks have been expelled from the Marmara coast and an unprogressive medley of Turks, Pomaks, and Macedonian Moslems has been established in the most fertile corner of Turkey.

Finally, whatever hopes there were in the new administration have been frustrated by the almost continual state of war in which Turkey has been since 1911. Its economic life has been almost entirely disorganized by the mobilization of the peasantry, the requisitions of the Government, the damages of actual war, and—in non-Moslem districts—the vindictiveness of a Mohammedan soldiery.

Resources according to Districts

The Peninsula of Chatalja

For purposes of administration, the district within (east) the Chatalja lines is part of the 'Shehr Emanet', or Government of Constantinople (see p. 111). West of the lines is an independent sanjak directly under the Ministry of the Interior,

and including the kazas of Chatalja, Silivri, and Buyuk Chekmeje.

The suburbs of Constantinople, except Shishli, are along the coast, and the peninsula, as a whole, is sparsely inhabited. There are market-gardens and vineyards in the immediate neighbourhood of the city, but little cultivation over the rest of the peninsula.

S. Coast. On the coast between Yedi Kule and the Bay of San Stefano there are successively tanneries, a cartridge factory at Zeitun Burnu, a cloth factory at Makriköi, and a powder factory (with a light railway from Makriköi), W. of this place. Between Yedi Kule and the powder factory are numerous piers and jetties. W. of Makriköi is a line of low cliffs. On these low cliffs, SE. of Kuchuk Chekmeje, there is a large public park called Floria, and a Government match factory. Kuchuk Chekmeje lagoon has an extremely narrow entrance, up which a gig or small boat can be dragged with difficulty. There is abundance of fish in the lagoon, and of game in the neighbourhood. Buyuk Chekmeje town has three small wooden piers extending into 4½ ft. of water. The lagoon is closed just above the road bridge by a fish weir, in which there is a gate for local caïques. There is good anchorage in the bay. The local products are wine, grain, cattle, and forage. All the villages in the neighbourhood of the coast are surrounded by vineyards, especially between Buyuk Chekmeje and Silivri.

Kalikratia (pop. about 3,000, Greek) exports straw, wheat, melons, and yoghurt (curdled milk) to Constantinople.

Boghados (pop. about 2,000) is a small village with numerous schools and colleges.

Silivri (pop. 3,500, mostly Greek) is the seat of a Kaimmakam. An annual fair of seven days, beginning September 21, is held there.

The hinterland is bare and uncultivated except for patches of corn. Large quantities of grain could well be grown here. Silivri exports cheese, tobacco, cereals, and yoghurt (from March to July) to Constantinople, with which it has a daily

steamer service. A large industry of lace-making employs about 2,000 women in the neighbourhood.

Belgrade Forest. The woods of this forest have been much cut down on the N. slopes of the forest ridge, and a very dense undergrowth has taken their place. The forest proper is full of game, and has a wide range of trees, including the beech, birch, oak, plane, ilex, pine, elm, and poplar. Here are the reservoirs, which, until recently, provided the sole water-supply of Constantinople (see p. 166).

The slopes of the Istranja Mountains fill the NW. corner of the peninsula. Chatalja is the only important town.

Black Sea Coast. This has a hinterland of forest country with little cultivation. There are practically no harbours. Kilios has some importance as a cable station for Constantsa (German company) and Odessa (Eastern Telegraph Company).

The Istranja Mountains

Politically this district is included in the kazas of Vize and Midia under the sanjak of Kirk Kilisse. Its population—of which the town of Kirk Kilisse forms about $\frac{1}{5}$—is about 146,000 : over $\frac{1}{3}$ Greek, $\frac{1}{3}$ Turkish, and less than $\frac{1}{3}$ Bulgarian. Turkish immigration and Bulgarian emigration after the Balkan War may have changed these figures. The coastline is inhospitable and offers no good harbours. Sveti Stefan, Chalingos Chiftlik, and Kastro Bay are merely coves, and Midia is little better. Iniada Bay offers much better facilities, and the connexion of this town with Kirk Kilisse and Adrianople by a chaussée has added to its economic as well as to its military importance. There is at present a flourishing trade in wood and charcoal carried on by small coasting vessels between Midia and Iniada and Constantinople.

In the inland districts oats, wheat, and maize are grown, but only in sufficient quantities to supply local needs. The chief wealth of the country is in live-stock—sheep, cattle, and goats. Samakov (pop. Greek) is the only town of any size, and is the centre of the charcoal and wood industry.

Serai (pop. 2,000) is the centre of a corn- and barley-growing country. Üsküb (pop. about 6,000, Greek) is also a collecting centre for the produce of its neighbourhood (wine and cereals).

Vize (pop. 3,500, two-thirds Greek) is situated in a country of oak scrub, except to the S. and SE., where there is an undulating plain that might be cultivated.

Yeno (pop. about 2,000) is in a fertile district, and considerable quantities of grain are generally available in the village, which is the residence of a number of grain dealers.

Until the Balkan Wars (1912–13) Malko Tirnovo was in Turkish territory, and the centre of a sheep- and cattle-raising area.

The Central Plains

These regions include, politically, the kaza of Enos (formerly under the sanjak of Dedeagach), the kaza of Keshan, under the sanjak of Gallipoli, the kazas of Uzun Köprü, Havsa, and Adrianople, under the sanjak of Adrianople, the kazas of Rodosto, Chorlu, Malgara, and Hairobolu, under the sanjak of Rodosto, the kazas of Kirk Kilisse, Lule Burgas, and Baba Eski, and the nahiye of Bunarhissar, under the sanjak of Kirk Kilisse. Geographically the country included is the E. side of the lower Maritsa Valley, and the valley of the Ergene.

In the lower Maritsa Valley (Enos to Adrianople), the delta is marshy and cultivated, in places, in summer ; corn and maize are grown in the broader valleys, but the country is, as a whole, as little cultivated as it is naturally fertile. Between Mandra and Karabunar, on the Bulgarian bank of the river, there is a belt of mulberry plantations, 1,000 yards deep. These mulberry orchards are planted with a view to obtaining short branches upon which to feed silkworms. The trees are pollarded after reaching 8 or 10 ft. They are generally planted 5 yds. apart. The plantations are, therefore, difficult for the passage of guns and they provide excellent supports for wire entanglements.

All reports about the existence of mulberry plantations should, however, be treated with caution. There has been

disease among the trees in the Rodosto region since 1909, while H.B.M.'s Vice-Consul for Gallipoli reported in 1913 that in his district the inhabitants had begun to uproot their mulberry trees, because they had found that the keeping of silkworms was not a paying industry. No information is available how general is this movement, or how widespread is the mulberry-tree disease throughout Turkey.

Enos is geographically the outlet port of Adrianople for the Maritsa trade, but the large quantities of mud brought down by the river have made the delta swampy and unhealthy, and the channel shallow and shifting. The Turkish Government has never been able to borrow the money necessary for transforming Enos into a port and draining its channel.

The place of Enos has been taken by Dedeagach, from which a railway runs to Adrianople.

Supplies, never very abundant here, will be difficult to obtain since the Balkan and the present wars. Some timber is found in the Enos forest, S. of the town, and there is much scrub elsewhere. Good grazing is found S. of Enos and patches of cultivation in the valleys farther E.

The kaza of Keshan in 1912 was the centre of a thriving agricultural and stock-raising district. In the country near Ipsala large herds of cattle and buffaloes were found in the long grass during the summer. The country about Keshan was more corn-growing, and there was a considerable export (no exact figures available) of grain from this country via Rodosto. But the neighbourhood was severely affected by the Balkan War, and had not recovered in 1914. The 1915 harvest was bad, and forage was scarce. Supplies of fuel and timber were scarce before 1912, and have probably been drawn upon very largely since that date. Water is not plentiful in summer. A fair lasting 8 days is held annually at Keshan, beginning on August 28.

There are pines in the Kuru Dagh, and poplars in the Kavak Dere Valley, suitable for repairing bridges.

Coal has been found and is being worked between Keshan and Bulgarköi. The coal is hard and bituminous, and has

the characteristic features of cannel, burning with a long flame and little smoke. It is non-coking. A concession was granted to a British company in 1907, including about 40 square miles of territory with some 60,000,000–70,000,000 tons of coal; some machinery has been installed, but only surface workings have been touched. Difficulty of transport had to be overcome before the undertaking could prove successful. From the shortage of coal at various times in Constantinople during the Gallipoli campaign, it would not appear that any important steps have been taken, under German influence, to develop the coal-field.

The port of Keshan is Ibrije, some 20 miles S. A railway and a wire ropeway between the two places have been projected. Ibrije is on a small narrow bay, with 150 yds. of sandy beach, and deep water close inshore. Vessels can discharge into lighters about $\frac{1}{4}$ mile from the head of the bay. There is plenty of scrub available for fuel in the hinterland.

The kaza of Uzun Köprü includes the undulating country between the Ergene and the Maritsa, which is either cultivated with oats or maize, or left bare. Oak scrub near Uzun Köprü offers the only fuel, and there is no timber for bridging purposes. The town of Uzun Köprü is important for its position close to the large road-bridge over the Ergene (see p. 248) and the road and railway bridges over the Maritsa (see pp. 249 and 297–8). It is the frontier railway station in W. European Turkey. As it was used as a railhead during the Gallipoli campaign, its manufacturing capacities may have developed. Some coal can be obtained SE. of Uzun Köprü, at Chepköi, but the workings—at all events up to 1914—were very little used.

There is a very considerable quantity of wheat grown in the kaza of Adrianople. When export has been restricted, there is generally about 800–1,100 tons of grain in Adrianople granaries as late as February or March. There is a shortage of fuel.

The kaza of Havsa is a corn-growing district contributing to the markets of Adrianople. It is subject to the same conditions

at the present time as the other corn-growing regions of Turkey. There is no town of any size in the kaza.

In the kaza of Rodosto, the immediate hinterland of the Marmara coast is occupied by market-gardens, vineyards, and mulberry plantations. The rest of the kaza is given to the cultivation of wheat, maize, and barley ; it suffered very much during the Balkan Wars. Many of the villages are tenantless and a great deal of land is out of cultivation. The expulsion of Greeks and the immigration of Muhajirs, i. e. Moslem immigrants, from the lost provinces have resulted in the lowering of the agricultural output throughout the whole sanjak of Rodosto.

At the present time the Ergene Valley would be likely to possess the greatest supply of live-stock, fodder, and cereals. The export trade in cereals from Rodosto to Europe has naturally ceased.

The natural fertility of this whole sanjak may be realized from the fact that the inhabitants regard a crop as good if the produce is ten times the amount sown. The return is about the same as that secured in England after heavy manuring and much labour on the soil.

A Decauville railway has been planned to connect Rodosto with the Constantinople-Adrianople railway. Good authority denies that this railway has yet been built.

The kaza of Chorlu produces corn, charcoal, wood, and cattle. The town of Chorlu has a manufactory of country carts, and a fair of 10 days, beginning on April 14.

In the kaza of Malgara, the town of Malgara is a good centre for supplies and fuel, since it is situated in the vicinity of a fertile and cultivated valley, the Poja Dere, and immediately to the N. of the wooded slopes of the Tekfur Dagh. The town and its Armenian population suffered very much from the Turkish reoccupation of the district in 1913.

The kaza of Hairobolu includes the downs S. of the Ergene, which in normal times are a good corn-growing and cattle-raising district, though there is a scarcity of fuel. New barracks were built at Hairobolu in 1907. There is a 5 days' fair, beginning on December 18.

The kaza of Kirk Kilisse is at the foot of the Istranja Mountains, and shares, to a minor extent, their physical characteristics. There is not very much wheat grown, but in the immediate neighbourhood of the town there are a number of large vineyards and mulberry plantations. Wine and *raki* are produced. Kirk Kilisse, as a distributing centre for the districts towards the Black Sea, has gained by the establishment of the railway and lost by the cession of territory after the Balkan Wars. The houses are clean, and well built of stone.

The kaza of Lule Burgas is in the best corn-growing district in the Ergene Valley. Good hay is also obtainable. An 8 days' fair is held in the town of Lule Burgas, beginning on March 17.

The kaza of Baba Eski is also in the corn-growing and dairy-farming valley of the Ergene, and a considerable quantity of grain is stored in the town of Baba Eski between August and October. Fuel is scarce, and is brought by carts from the Istranja foothills N. of Kirk Kilisse.

The nahiye of Bunarhissar is situated on the edge of the Istranja Mountains. Bunarhissar is a centre for collecting grain and forage. Fuel is plentiful.

The Peninsula of Gallipoli and North-west Corner of the Sea of Marmara

This includes nearly all the country under the sanjak of Gallipoli: that is, the kazas of Gallipoli, Merefte, Sharköi, and Aji Abad (Maidos).

The kazas of Aji Abad and Gallipoli are almost entirely agricultural and pastoral. Cereals and cotton are grown in some of the valleys, while others are left for pasturage. Sheep-farming is practised to some extent on the hills. Large tracts among the hills of the peninsula are uninhabited, e.g. the high land between capes Suvla and Bakla, and the extremity of the peninsula. The south-west part of the peninsula is in general much less inhabited than the north-east, the farms and villages being smaller and less frequent. There are vines round many of the villages. A considerable fishing industry

exists on the eastern shores (mackerel, sardines, and oysters); its centre is at Gallipoli. The cultivation of mulberry trees and the rearing of silkworms, according to the consular report written in 1913, has diminished. Timber is scarce, but there are small fir woods about 12 miles below Gallipoli. Lack of water accounts for the uninhabited nature of the higher parts of the country.

In the kaza of Aji Abad (Maidos) there are only two small towns—Maidos and Kilid Bahr. The latter is a cable, wireless and ferry station. Maidos has a population largely Greek: it possesses about 20 windmills and a cotton-mill.

Gallipoli is the only large town in its kaza. Its population of 14,000 includes 6,000 Turks and 4,000 Greeks. In addition to the local fishing industry mentioned above, there is a considerable export of grain, cotton, and live-stock. There are two cambers to the S. of the town: the outer one has an area of $1\frac{1}{2}$ acres, and a depth of 7 ft., with an entrance 30 ft. wide. It is much used by local coasting craft. The inner one is about one-third as large, and not much used.

The greater part of the kazas of Sharköi and Merefte is occupied by the Tekfur Dagh, but there is a narrow strip between the sea and the hills which has been assiduously cultivated (cereals, vines, and mulberries) by its Greek inhabitants. All the towns suffered from the earthquake of 1911 and the wars and requisitioning of supplies since 1912. The recent Turkish policy of introducing Moslems in places of entry or communication has meant the settlement of Muhajirs. The coast towns are described in the Itinerary under Route 14. There is a considerable fishing industry. Naphtha beds occur along the coast between Sharköi and Ganos, for about 15 miles, with a depth of about 1,000 ft., and a breadth of about 3 miles. A boring of $1\frac{1}{2}$ inches diameter to a depth of 300 ft. yielded about 2 tons in 24 hours. The naphtha yielded about 10 per cent. of paraffin. The exact location of this boring was at the junction near Sharköi of the Deli Osman with the Milos Brook.

Land System

Methods of Land Tenure

(i) Freehold (*mulk*) is not very common, owing to the difficulty in establishing and preserving safe titles, and owing to its being the only form of real property subject to direct taxation.

(ii) State lands are of three kinds :

(*a*) *Metruke*. These are lands set aside for the support of public works and administration.

(*b*) *Mevad* or *Khaliye*. These are uncultivated and unclaimed lands granted to any one who will reclaim them, and pay tithes on the produce for 20 years. A title-deed (*tapu*) of ownership is then given.

(*c*) *Emirie*. This is land originally granted as military fiefs, which have reverted to the State on the abolition of the feudal system. This land is now sold, under certain conditions, to private persons. It is administered by the Arazi-mamurs, and their consent is necessary for the sale of the proprietary rights. Authority has to be obtained before any building, mining, or plantation can be carried on, and the title lapses if the lands are out of cultivation for 3 years. This land can be transmitted to heirs.

(iii) Church land (*vakuf*) is of two kinds :

(*a*) Land declared *vakuf* directly or indirectly by imperial authority, and devoted to religious, educational, or charitable purposes. This is generally let to private persons on payment of a fixed rent. The rent for old *vakuf* land is very low, owing to the fall in value of the coinage.

(*b*) Land transferred from *mulk* or, if special permission is granted, from *emirie* to *vakuf*, by a collusion, whereby the religious institution buys the freehold at a low sum, and rents it to the proprietor and his heirs. The religious institution thus gets a high rate of interest for a small investment, and the proprietor pays no taxes, and is safe from Government officials and his own creditors. Christian proprietors do not

scruple to make use of this custom. *Vakuf* land, over which the State is now acquiring rights, formed until recently two-thirds of the whole extent of Turkey.

Forests and pasturages are under Government supervision. The indiscriminate communal rights of the villagers led to much waste, and were regulated when the vilayet system was established. The laws regarding inheritance are complicated in themselves, and their complexity is increased by the different kinds of property. There is no law or custom of primogeniture, and there are high death duties: hence there is a tendency to the diminution and impoverishment of estates.

No statistics are available about the distribution of the different kinds of property in Turkey; a general statement is found that absentee landlordism is more prevalent and peasant proprietorship less common in European than in Asiatic Turkey. The nearness of Constantinople, the absence of amenities, and the presence of discomforts and dangers in country life make this likely.

Position of the Peasantry

Large estates are cultivated on the *métayer* system. A description may be quoted as follows: 'The landlord provides the seed corn in the first instance, while the peasant, who also finds his own yoke of oxen or buffaloes, performs all the labour. When the harvest has been reaped, the seed for the next season set aside, and the tithe deducted, the remainder of the produce is shared with the proprietor'. This system leads to great abuses, e.g. the proprietor may have his share computed on the basis of the finest and heaviest sheaves. Accounts are still largely kept by means of notched sticks (*chetolas*), a system which easily lends itself to fraud.

There are still a fair number of free villages, but the agriculturist suffers very much from the tax-collector or the tax-farmer's agent, the produce of the land being taxed rather than the land itself.

Methods of Agriculture

The peasants use primitive methods and are obstinately conservative, though American ploughs and winnowing machines are gradually finding their way into the country. Peasant farmers observe no regular rotation of crops, though on large estates a rotation is adopted of two years wheat, one year oats, and one or more years fallow. Where arable land is plentiful more fallow is allowed. There is little dressing beyond the treading of the sheep in spring and autumn. The natural fertility of the ground in central and south-western Turkey is very great.

The ancient one-handled wooden plough is used. It is drawn by a yoke or team of buffaloes. Occasionally the seed is merely scattered over the stubble and then ploughed in. The sheaves are threshed by laying them on the earthen threshing floor and driving a team of three or four ponies over them. The ponies draw after them a heavy piece of wood studded with pieces of flint or nails. The driver, usually a girl, stands on this implement. The straw so produced is poor. The grain is winnowed by being thrown up in the air with wooden shovels.

Silk-worm culture is generally looked after by the women. It occupies two months in the spring.

Coal Supply

In view of the absence of coal-mines in European Turkey at present producing any large quantities, the following report (of the autumn of 1915) on the coal-fields of northern Asia Minor may be quoted :

The stock of coal at Constantinople was estimated at 20,000 tons early in August 1915, but coal continues to find its way in from the Black Sea and Keshan coal-fields. The latter produce about 12–15 tons a day, and the quality is better than that of Bulgarian coal. The bad coal found near Rodosto may be ignored for the present purpose.

The Government requires some 2,000 tons a day for lighting, factories, &c., and there would seem to be no doubt that

any cessation of supplies from the Black Sea would cause serious difficulties.

The distance E. of Constantinople to Heraclea (Eregli) is about 120 miles. Heraclea is a natural harbour, and is protected against all except westerly winds, and such winds are rare. It possessed some open coal depots, and was used as a bunkering station, the coal being conveyed there from the mines in lighters.

Taking the mines in geographical order from west to east, the first are Chamli and Kandili, a few miles from Heraclea, the former worked by an Ottoman subject and the latter by a German company. The Chamli mine was on fire early in 1914 and was partly flooded, but was again producing coal in the autumn of that year. A little farther along the coast there are the Alaja Aghasi and Teflenli mines, both owned by Turks. All these mines are worked from the face of the hills rising from the sea, and have bunkers constructed on the shore in which the coal is stored previously to being conveyed in small lighters to the cargo craft anchored off the coast. No harbours exist, and loading operations can only be effected in fine weather.

About 18 miles from Heraclea is the open Bay of Kozlu. The mines in this district are mostly situated one or two miles from the pier, with which they are connected by a Government narrow-gauge railway. The coal is loaded into small lighters at the pier, and thus conveyed to the cargo craft anchored at the entrance to the bay. Loading operations can only be effected in fine weather. The principal mines in this district were worked by a German company, which also possessed a washing plant ; the other mines were worked by an Austrian, some Ottoman subjects, and the French company (Société Ottomane d'Héraclée, officially a Turkish company, but formed with French capital and under French management).

Some few miles farther along the coast is Zonguldak. This place had a small port built by the above-mentioned French company, possessed modern appliances for loading coal direct from wagons into vessels' holds, and could effect loading operations independently of weather conditions. The French

company possessed two washing plants in close proximity to the port with a capacity of 100 to 110 tons per hour each. The mines are situated some 5 to 10 miles inland, and, in addition to those of the French company, there are also the mines of Lascarides and Boyajoglu, both worked by Ottoman subjects.

Farther east from Zonguldak are mines at Ine Aghisi and Kilimli, the former poorly developed, and the latter of fair importance. Both these shipping places are quite open, and loading can only be effected in fine weather and under the same conditions as described for Chamli, &c.

The output of the Turkish coal-field was always erratic, in consequence of faulty and primitive methods of extraction and shortage of labour. The normal average production would be roughly as follows :

Chamli	100	tons per day.
Kandili	150	,, ,,
Alaja Aghasi	30	,, ,,
Teflenli	15	,, ,,
Kozlu district	810	,, ,,
Zonguldak French Co.	1,500	,, ,,
Others	200	,, ,,
Ine Aghisi	40	,, ,,
Kilimli	300	,, ,,
	3,145	

The coal-fields would thus yield an annual average production of over 1,000,000 tons. During the war, the plant used in connection with shipping coal at Kozlu, Zonguldak, Kilimli, and Heraclea has been bombarded and destroyed by the Russian fleet.

The surface workings of the mines, with the exception of those at Zonguldak and probably some of those at Kozlu, are probably all visible from the sea ; and the bunkers or storage depots of some of the mines are on the shore. In some instances the coal is conveyed from the mines to the bunkers by an aerial railway and steep incline tramway, and these are visible from the sea.

The undermentioned are approximate analyses of some of the coals mentioned in these notes :

Coal.	*Fixed Carbon.*	*Volatile Matter.*	*Ash.*	*Water.*	*Heat.*
	per cent.	*per cent.*	*per cent.*	*per cent.*	*Calories.*
Chamli . . .	55·72	33·99	8·22	2·07	7,427
Kozlu . . .	51·01	30·63	16·79	1·57	6,540
Zonguldak . .	55·94	30·60	12·06	1·40	6,819
Kilimli . . .	54·90	29·19	14·64	1·27	7,031

The above are analyses of screened unwashed coals ; the small of the same coals would show a much higher ash percentage, and this is important, as the coal produced runs approximately 40 per cent. large and 60 per cent. small.

In the case of the French company at Zonguldak, it was said that the ash resulting from their unwashed coal was 30 per cent. to 40 per cent., whilst the same coal after washing gave 10 per cent. to 15 per cent. ash. In normal times this company's small coal was always washed.

The Chamli coal was looked upon as one of the best unwashed coals.

Kilimli coal ran small in size and was largely used by mills and gas and electric light companies.

The railway companies used Welsh coal in normal times ; but, at a sacrifice of speed and damage to material, could make shift with Turkish coal. Ottoman steamers were compelled before the war to burn 75 per cent. of Turkish coal, but their speed was thereby reduced and coal consumption increased.

The chief objection to Turkish coal is its dirtiness, i. e. large percentage of foreign matter ; hence the desirability of cleaning the large and washing the small coal.

Finance

The revenue is derived from tithes, land and property taxes, customs, sheep and cattle tax, monopolies, and other sources ; the largest portions of the expenditure are for military purposes and for debt charges.

No regular budget existed before the restoration of the Constitution in 1908. Since that year a budget and a finance law have each year been voted by Parliament, or, in the absence of that body, enacted by the executive. Under normal circumstances the receipts of the treasury, including revenues collected by the Public Debt Administration, may be put roughly at £T25,000,000 to £T30,000,000. There has been a deficit each year, the exact amount of which is difficult to determine owing to the existence of extraordinary budgets for special purposes, adjustments in the course of the financial year, &c. It may be put at £T3,000,000 to £T8,000,000 in a normal year. Loans and special surtaxes have been resorted to in the endeavour to secure equilibrium. Revenue has diminished and expenditure has greatly increased since the latter part of 1912. Thus in 1913–14 the total revenue may have amounted to £T27,000,000, whereas the expenditure authorized exceeded £T42,000,000, showing a deficit of approximately £T15,000,000.

The ordinary estimates for two years ending March 31 are shown as follows :

	1915–16.	1916–17.
Revenue . .	£T25,996,010	£T22,961,680
Expenditure . .	. 35.657,540	36,817,120
Deficit . . .	. 9,661,530	13,855,440

The deficit in 1916–17 is due partly to increase in expenditures and partly to decrease in revenue. The falling off in revenue was attributed to commercial stagnation and exchange difficulties.

The largest item of expenditure is the appropriation for the service of the public debt, which alone represents 43 per cent. of the total estimated outlay. Paper currency totalling £T5,500,000 has been placed in circulation to be repaid in gold six months after the signing of peace, and a further issue will be placed in circulation to be redeemed one year after the signing of peace. The Ottoman Bank has been authorized to increase the number of its bank notes in cir-

culation. At the beginning of the war this bank had in circulation notes totalling £T4,000,000, and up to the time of presenting the budget an additional £T1,600,000 had been put into circulation.

For the civil and religious administrations 21 per cent. of the general expenditure has been allotted. The ordinary expenditure for military establishments is about 28 per cent. of the budget; the annual appropriation under this head is, of course, quite inadequate to present requirements, and extraordinary credits have been opened to meet the large expenditure which Turkey's participation in the war has necessitated.

The Debt Administration

Before 1865 Turkey's borrowings may be said to have been on a moderate scale; after that year until the collapse of April 1876 loans were issued on a scale and in a manner which was only possible during a period when foreign loans had become a speculative mania. After 1876 came the Russo-Turkish War, and such borrowing, both public and private, as was possible for a state in default on its debt. The Turkish Government was not able even to talk of resuming payment until 1879, and serious negotiations did not begin until nearly a year later. By the end of 1881, however, the representatives of the British, Dutch, French, Austrian, and Italian bondholders had come to an agreement, with the approval of their Governments, concerning the mode in which Turkey's finances should be extricated from confusion. The Ottoman Government undertook to carry out the plan devised, and the Irade, or Decree, of Muharrem was promulgated on December 8/20, 1881, in virtue of which the Council of Administration of the Ottoman Public Debt was established. This body's operations have been beneficial to Turkey in so far as they rehabilitated it financially to such an extent that a satisfactory conversion of the Debt was effected in 1903 (Decree of September 1/14). The Council

received on behalf of the bondholders funds derived from the Excise Duties, from a share in the profits of the tobacco revenue farmed by the Régie Company, from tributes due under treaty, such as the Cyprus tribute, and from the tax on Persian tobacco. The net revenue in 1913–14 available for the service of the Debt was £T5,382,472, compared with £T4,536,605 in 1912–13. This was the largest gross revenue obtained in any year, and its magnitude was due largely, but not wholly, to increased taxation, and to payment made by the Government of old arrears. The increase on the receipts of 1912–13 was £T845,867, of which £T370,319 was not considered to be due to the above exceptional causes. The total amount available at the end of the year, including credit-balances, was £T5,436,165. The total sum to be deducted, including administrative expenditure to the amount of £T685,257, was £T1,050,251, leaving a net sum of £T4,385,914 applicable to the service of the Debt. After providing for the service of the Debt as settled by law, there remained a net revenue of £T2,228,539, to be divided between the Government and the Debt Administration, the former taking 75 per cent. (£T1,671,404) and the latter 25 per cent. (£T557,135). The Debt's portion of the surplus was applied to the Extraordinary Sinking Fund of the Unified Debt and to the purchase (extraordinary) of lottery bonds. This gives an example of the usual operations of the Debt Administration in a satisfactory year.

Reserve Funds

The Debt has a Reserve Fund invested in a number of securities of various nationalities, amounting on February 28 (March 13), 1914, to £1,898,797. Bonds held on account of the Tripoli Indemnity Fund amounted to £701,119. A sum of £T1,333,652 advanced to the Ministry of Finance with 'sundry debtors', £T354,694 and some smaller sums make a total of £T4,481,216 appearing among the assets in the balance sheet. The cash in hand amounted to £T508,542.

The Debt

The Turkish debt in April 1914, the latest date for which we have official figures, consisted of three groups of loans as follows :

		£T
I.	Secured on the Egyptian Tribute . .	17,981,106
II.	Unified and Lottery Bonds secured on the Ceded Revenues	47,936,721
III.	Other Funded Debt (including a projected 1914 loan for £T22,000,000) . . .	85,738,180
	Total	151,656,007

Of the total debt, France holds 62 per cent. and Germany 29 per cent.

The amount borrowed by Turkey from the re-establishment of the Constitution down to the present date is £T52,569,748, of which £T39,924,324 were required to meet deficits (due to pre-Constitution borrowing) and £T12,645,424 for railways.

Since the beginning of the war Turkey has received advances from the Central Powers amounting to £T21,613,816. In addition, two further loans in Germany were contemplated, one of £T20,000,000, and the other of £T1,240,000, making a grand total of £T42,853,816.

The machinery of the Public Debt has been utilized in order to give greater security to foreign capital in connexion with various loans subsequent to 1881, so that the Council collects and administers on behalf of the Government a large revenue independently of that derived from the 'ceded revenues' pledged to the service of the older debt. The Public Debt has much improved the system of tax collection. The Council has continued to receive most of the revenues ceded to it, but the yield has necessarily fallen off considerably during the war.

Since the outbreak of war the nationals of the Allied Powers have ceased to act in the Public Debt Administration, which is at present carried on by the remaining Commissioners, who represent the Austro-Hungarian, the German, and the Dutch bondholders, and also the Turkish Government. Payment of

the coupon in countries, enemies of Turkey, has of course ceased.

The Imperial Ottoman Bank

The Imperial Ottoman Bank, with a capital of £T10,000,000, had on November 30, 1910, a note circulation of £T941,250, and cash in hand amounting to £T3,586,834. The bank's note issue consisted up to 1914 of notes of £T5 and upwards, secured on a gold reserve of not less than one-third of the value of the issue. In order to relieve the financial situation created by the outbreak of the European war in August 1914, notes were made forced currency for an indefinite period, and a new issue of Ottoman Bank notes of £T1, secured in the same manner, was authorized.

Government Agricultural Bank

This bank was established in August 1889 to make advances to agriculturists on the security of real estate or liquid security, and to furnish cultivators with agricultural machines under security. Its nominal capital is £T10,229,565; its effective capital £T5,719,200. It is supported by a tax of 1 per cent. upon the product of the tithes, as well as by the interest on the loans advanced. The loans are made for periods from 3 months to 1 year without amortization and from 1 to 10 years with amortization. The rate of interest is 6 per cent. The loans are guaranteed by mortgages on the goods of the debtor or on those of a guarantor; they must not exceed the half of their value as fixed by an official expert. The bank has agencies in almost every vilayet. On deposit of 6 months 3 per cent., of 1 year 4 per cent. is paid. The intention of those establishing the bank was to free agriculturists from the exactions of usurers, who advance money at 2 and 3 per cent. per month. It is reported to have been working under a Prussian director in 1916.

Constantinople Savings Bank

This bank was established in 1868 to give pecuniary facilities to families and individuals of all classes and to encourage economy. Its nominal capital is £T500,000, supported by the interest on the loans advanced. The object of this institution is to free necessitous people from the exactions of usurers. Loans are made for from 1 month to 1 year on silver jewellery. The rate of interest is 8 per cent. per annum. The loans are guaranteed by provisional mortgage on the real estate of the debtor ; they must not exceed the half of the value as fixed by an official expert. Advance on jewels, gold, silver, and ornaments is 66 per cent. on valuation. Interest is at the rate of 4 per cent. per annum for free deposit up to £T200 ; fixed deposit for 6 months, 4½ per cent. ; for 1 year, 5 per cent., with payment of interest monthly, and certain increase on deposit for longer periods. The institution is under the Government guarantee and enjoys the credit of the Agricultural Bank.

CHAPTER IX

CHIEF TOWNS

Constantinople—Adrianople—Rodosto—Dedeagach

I. Constantinople

General Situation. The area known as Constantinople includes three distinct towns: Stambul, Galata-Pera, and Scutari, the last being on the Asiatic side of the Bosporus. The suburbs of these towns extend along both shores of the Bosporus, and the European and Asiatic shores of the Sea of Marmara. The sea frontage, including all the suburbs, extends, on the European side, from Buyuk Dere to San Stefano, about 22 miles, and, on the Asiatic side, from Beikos to Fenaraki, about 12 miles.

The official Turkish name for Stambul is Der Saadet (Gate of Felicity) or Der Aliye (Noble Gate); for Pera, Bey Oghlu; and for Scutari, Uskudar. Constantinieh is regularly found on current coins. There are no official figures for the population: it amounts, probably, to 1,125,000, including 500,000 Turks, 200,000 Greeks, 180,000 Armenians, 65,000 Jews, and 70,000 Europeans.

Climate. The climate of the district is healthy, though variable, and subject to extremes. Constantinople is a much colder place than other cities on the same latitude, for instance Naples, Marseilles, or even Trieste, which is on a higher latitude. The prevailing wind is N., from the Black Sea. In the winter there is, on the average, a fortnight of snow. The mean temperature for the year is 57° Fahr. The average rainfall is 28¼ inches.

Water-supply. The main water-supply for the towns on the European side of the Bosporus is controlled by a French company. The water is brought from Lake Derkos, 25 miles distant. The pipes follow the ridge between the Ali Bey Su and the Gök Su. According to the information available, they appear to divide near Kiathane, one branch going via

Shishli into Pera, the other, going down the Valley of the Sweet Waters and crossing the Ali Bey Su at its junction with the Golden Horn by an iron girder bridge, into Stambul. There are no reservoirs for this supply-system, but there is a large pumping-station near Derkos.

In 1902 waterworks to supply Yildiz Palace and certain fountains in Pera and Galata were opened in Jendere off the Kiathane Valley below Hasnadar Chiftlik. The supply is by means of a steam pumping-engine drawing water from deep wells. This water is more palatable than that of Derkos.

There is an ancient municipal supply—dating back to the Byzantine Empire—derived from reservoirs in Belgrade Forest, and brought into Stambul and Pera by stone aqueducts. One channel leads from the head of the Pasha Dere near Pirgos by two good aqueducts across the Gök Su Valley S. of Pirgos, and then by Justinian's aqueduct across the Ali Bey Su and down its S. side to Stambul, where there are many old cisterns of great capacity. This supply has fallen into disuse. Another channel from Baghcheköi supplies Pera.

Scutari and its neighbourhood are supplied by a Swiss company from reservoirs on the Buyuk Gök Su, E. of Anadolu Hissar and at Baghlar Bashi above the town. There are abundant springs between Scutari and Beikos.

Lighting. Constantinople is supplied with electric light: there is a gas company (Belgian) at Yedi Kule, capable of producing 20,000 cubic ft. of gas per day. The imperial gas works, in the valley behind Dolma Baghche, supply Pera, Galata, and the Bosporus villages as far as Bebek.

Coal. See p. 156.

Fire Brigade. There is a fire-brigade corps, divided into four battalions, with one company at the Place du Taxim, Pera, two companies at the Seraskerat in Stambul, and one in the barracks at Scutari. The remainder are in different parts of the city. One floating fire-engine is stationed off Galata, and two in the Golden Horn.

Arsenals and Factories. There are the naval and military arsenals and a fuse factory. The tramway repair shops are at

Shishli, the Oriental Railway Company's shops at Yedi Kule, employing 200–300 men, and the Anatolian Railway Company's shops at Haidar Pasha. There is a shipyard at Stenia and numerous small workshops. Few factories exist beyond two glass factories and an English soap works. It is estimated that the total production of all the available works in Constantinople would be 25 tons of metal products a day, if the necessary coal and raw materials were forthcoming. German influence and military necessity have probably resulted in an increase of machinery and of output.

Approaches to Constantinople by Land. Between Chatalja and Constantinople the country is undulating, with some thick forest to the N. The last line of defence of the city is the heights to the N., NE., and W., at a distance of $1\frac{3}{4}$–2 miles. The most important of these is the height of Ramis Chiftlik, to the NE. of the suburb of Eyub. This hill (alt. 377 ft.) dominates the city, the Golden Horn, and its environs to the NE., including the lower valleys of the Ali Bey Su and the Kuchuk-köi Dere, and the portion of the Kiathane Valley known as the Sweet Waters of Europe. The cavalry barracks of Ramis Chiftlik (alt. 300 ft.) are a mile SW. of the summit of the hill. $1\frac{3}{4}$ miles SW., on the summit of a smaller hill (alt. 230 ft.), are the Daoud Pasha cavalry barracks. Between Ramis Chiftlik and Daoud Pasha is the Maltepe military hospital. There are numerous market-gardens around Constantinople, particularly between these two cavalry barracks and the walls.

On the N. side of the Golden Horn, the plateau NE. of Pera, rising to 410 ft., about $\frac{3}{4}$ mile E. of Shishli, would command the city (though the Golden Horn would be dead ground from the highest point owing to the slope of the country). The valley of Kiathane is also commanded from the plateau.

The Port of Constantinople

North of the Old Bridge is the naval harbour, with an arsenal having a frontage of over one mile, and an anchorage (mud) of 17 fathoms in midstream and 6–7 alongside. The

arsenal contains steam saw-mills, four graving docks, a floating dock and slips at which small boats can be built.

Between the two bridges is a commercial harbour, used mainly by sailing ships bringing cargoes of wood or cereals from the Black Sea or Asia Minor. A number of oil vessels also use the harbour. There is a good depth of water, and the quays are always busy.

The main shipping harbour is at the entrance to the Golden Horn. On the N. side the quays of Galata extend NE. for nearly ½ mile to the Tophane Military Arsenal. On the S. side there is a quay about 400 yards long for steamers of any tonnage. This quay is close to the railway station, between the sidings of which and the Bosporus is another quay 180 yards long with 4 fathoms of water alongside. It is the usual loading centre for dried fruits, lemons, oranges, &c. Close to it are very large timber stores. There are quays at Haidar Pasha connected with the railway.

The Ministry of Commerce, after a recent inquiry, decided that there was a general insufficiency of quays, warehouses, and lighters. The first reform has been the establishment of a floating dock (490 ft. long, 95 ft. broad, with a lifting capacity of 8,500 tons), at Stenia on the Bosporus. Immediately before the war a contract had been agreed upon with Armstrong and Vickers for the reorganization of the Naval Arsenal and the building of a large floating dock at Ismid. Work had actually been started before the outbreak of war.

Wireless Stations. There are two powerful wireless stations in Constantinople under German control. (Other wireless stations are at Seche and Rodosto).

Stambul. The town is built on a promontory between the inlet of the Golden Horn on the N. and the Sea of Marmara on the S. The promontory consists of a central ridge terminating in Seraglio Point. This main ridge is separated from a minor ridge by the Valley of the Lycus. The Valley of the Lycus is almost parallel to that of the Golden Horn, and the minor ridge extends as far as Yedi Kule. The slopes of the main ridge are somewhat steeper on the side of the Golden Horn

than on that of the Sea of Marmara. The length of the promontory from Seraglio Point to the old walls is 4 miles : the breadth, along the line of the walls, is 4½ miles. The ground never rises higher than 253 ft. It is said that Stambul is built, like Rome, on seven hills : the ridge between the Lycus and the Sea of Marmara counts as one, and the main ridge is divided from the other six. But while there are undulations in the latter, it is difficult to distinguish six definite divisions, though there are five small ravines on the slopes towards the Golden Horn.

On the E. end of the promontory—including the actual Seraglio Point—were originally the Sultan's palace and gardens. The gardens still exist, with a number of scattered buildings in them, the whole enclosed by a wall. The remainder of the city contains 42 quarters, all of which are Turkish, save the Armenian quarter of Kum Kapu, the Jewish quarter of Balata, the Greek quarter of Phanar, and the Greek and Armenian quarter of Psamatia. Most of the public buildings are close to the Seraglio Point enclosure.

The majority of the houses are overhanging, without cellars, and two stories high. The spaces between pillars and cross-beams are filled with bricks or fragments of stone set in mud or lime. Houses of this kind are very hot in summer and cold in winter, and very inflammable. The streets are narrow and winding, and badly paved with large stones. There are electric tramways running as follows :

1. Yedi Kule–Ak Serai–St. Sophia–Place Emin Onu (Place Baluk Bazar Kapu), or Sirkeji railway station.
2. Top Kapu–Ak Serai.
3. Edirne Kapu–Sultan Mehmed Mosque–St. Sophia.
4. Eyub–Aivan Serai–Phanar–Emin Onu–Sirkeji railway station.

Tramways also lead across the new bridge to Galata and Pera.

Lines of motor omnibuses run between Shah Zade and Emin Onu, and Ak Serai and Emin Onu. The Adrianople railway enters Stambul at Yedi Kule and skirts the shore as far as

Sirkeji, at the entrance to the Golden Horn. There are stations at Yedi Kule, Psamatia, Yeni Kapu, and Kum Kapu. There are numerous piers, and a series of local steamboats along the Sea of Marmara, Bosporus, and harbour points.

The following is an account of the main roads converging on St. Sophia from the walls, with the buildings close to these roads. The buildings on Seraglio Point and all the quays will be described subsequently.

Street 1. The first gate in the walls, starting from the Sea of Marmara, is the Yedi Kule (7 towers) Gate, alt. 33 ft. The road to St. Sophia bears immediately to the N. of the 7 towers, and runs NE. to Ak Serai. A tramway begins at once, and follows the road through the Greek quarter of Psamatia, and along a line of market-gardens bordered by houses (Turkish quarter of Avret Bazar), until the cross-road of Ak Serai is reached. Between the Yedi Kule Gate and immediately before Ak Serai the road keeps within 250 yards N. of the Sea of Marmara. Thence to St. Sophia it is from 600–800 yards N. The railway can easily be reached by side-roads to the S. At Ak Serai the roads from the Silivri, Mevlevihane, and Top Gates join from the E. The general direction of the road now becomes E. After passing through a poor quarter the road touches the S. end of an important group of buildings built on the S. and N. slopes and the summit of a hill, alt. 205 ft. They extend, with the open spaces round them, for over 1,200 yds., and the most N. building is within 220 yds. of the Golden Horn.

From S. to N. the buildings and spaces are as follows :

(i) Mosque of Sultan Bayazid. A large fair is held within the precincts of the mosque during the month of Ramazan. There is a large open space to the NW. and N. of the mosque.

(ii) At the N. end of this open space are the walls and gates of the Seraskerat. Within the wall is an area 470 yds. long by 310 yds. wide at its greatest length and breadth. The greater part of this is used as a parade ground : at the N. end is the

tower of the Seraskerat, and the War Office (built in 1870 on the site of the Eski Serai).

(iii) To the N. of the War Office are a group of barracks and military stores, and the head-quarters of the staff. Most of these buildings were destroyed by fire in 1911.

(iv) Two roads lead round the walls of the Seraskerat At the S. end of the W. road is situated the Ministry of Finance. There is a large library at the S. end of the E. road.

(v) N. of the Seraskerat and the junction of these roads is the sixteenth-century Mosque of Suleiman (alt. about 164 ft.), surrounded by cypresses and hornbeams.

(vi) To the NE. of this mosque is the residence of the Sheik el-Islam.

Adjoining the SE. corner of this group is the Grand Bazaar (rebuilt in 1898)—a labyrinth of 92 streets and passages. To the S. of the road is the Armenian quarter of Kum Kapu.

The road and tramlines from the Edirne Gate join here, and the road to St. Sophia continues in an ESE. direction : it is now better and broader. Two mosques are passed, and the Prefecture of Police is a little N. of the road just before reaching the At Meidan Place, which runs SW. from the road. Here are the remains of the Byzantine Hippodrome. At the SW. end of the place is a large technical school. On the SE. side is the enclosure wall of the Sultan Ahmed Mosque. E. of the place the road enters the open space in front of which is St. Sophia, and to the SE. of which is the Ministry of Justice.

Street 2. The gate N. of the Yedi Kule leads into the Greek quarter of Psamatia. From the next gate N. (Silivri Kapu) there is a good road. This road passes entirely through Turkish quarters. It joins the road from the Top Gate just before this latter road meets the road from Yedi Kule. Four mosques are passed, the first at the gate, the third (Daoud Pasha Mosque) is surrounded by trees. There is a Greek church near the Mosque of Daoud Pasha. From the Mevlevihane Gate a narrow road leads SE. to the Silivri–Ak Serai road.

Street 3. N. of the Mevlevihane Gate is the Top (Canon)

Gate, from whence a road and tramline lead to Ak Serai. The road is narrow and winding and passes through Turkish quarters exclusively.

Street 4. The Valley of the Lycus separates the Edirne (Adrianople) Gate (alt. 253 ft.) from the Top Gate. From here runs a tramline joining the roads already described S. of the Sultan Bayazid Mosque. This road passes a number of mosques, including the large Sultan Mehmed (Mehmed Fati Djami) Mosque, which is situated on the slope of a hill at an alt. of 208 ft., and has a dome, alt. 230 ft. Between this mosque and the Ministry of Finance the street has some europeanized shops.

Street 5. The most N. gate is that of the Aivan Serai. (From a small gate S. of this, narrow roads lead to the Golden Horn road.) A tramline runs NW. past the gate to the Turkish suburb of Eyub, and SE., keeping to the shore of the Golden Horn as far as the military station, to St. Sophia. A great part of the quarters through which the road and tramline pass was destroyed by the fire of 1911. This road passes at first through the Turkish quarter of Egri Kapu, then the poor Jewish quarter of Balata, in which is situated a religious house belonging to the Monastery of Mount Sinai. Phanar, the next quarter, is Greek, and contains the Greek patriarchate and schools, and the Church of St. George. The other quarters are Turkish. From Yeni Kapu, shortly after passing the Greek ecclesiastical buildings, a road leads uphill SE. past the Mosque of Sultan Selim, the remains of an ancient reservoir, and a market-garden, to the Sultan Mehmed Mosque (see above). Farther on there is a large tobacco factory to the SW. and a cold-storage depot to the NE. of the road. A cross-road is next reached (Un Kapan Kapu); the Old Bridge (Mahmud Bridge: see below) runs NE. across the Golden Horn to Galata, and a road runs SW. towards the Ak Serai quarter. The road then leaves the shore of the Golden Horn and turns up towards the residence of the Sheik el-Islam and the group of buildings described above. Before reaching the residence it passes the military steam flour-mills. After leaving the residence, the road passes a commercial quarter and

reaches the Baluk Bazar Place (Emin Onu), about 2 miles from the Aivan Serai Gate. From this place the New Bridge crosses to Galata. The road follows the tramway past a guard-house and the Stambul main customs-house ; one tramway then goes directly to the station. The St. Sophia tramway runs between the station and the General Post Office. The streets in this neighbourhood were rebuilt in 1865 after a great fire, and the road is straighter and better than in its earlier course. The road runs along the wall of the Seraglio, and passes to the E. of the Sublime Porte. The Sublime Porte contains the offices of the Grand Vizierate, and the Ministries of the Interior and of Foreign Affairs. W. and SW. of it are the offices of the Public Debt, the Ministries of Commerce and of Education, and the Persian Embassy.

Seraglio Point. The park and buildings on Seraglio Point are shut off from the rest of Stambul by a high wall, starting from the Sirkeji railway station on the N., passing to the E. of St. Sophia and the Ministry of Justice, and coming down to the Sea of Marmara at a point SSE. of these buildings. These walls have a length of about a mile, and would be a real protection in the case of civil disturbances. Except along the sides of the actual Point, the remains of the old city wall run along the shores E. of the enclosure.

Within this enclosure is a park, a number of isolated buildings, and the remains of the imperial palace. The gardens are terraced, and planted for the most part with cypresses and plane trees. The most important of the smaller buildings are a cavalry barracks and a military school of medicine at the S. end, a military hospital close to the shore and E. of the palace, another hospital E. of the railway station, and a mint and a museum between the palace and St. Sophia. The imperial treasury is in the palace.

Bridges over the Golden Horn

Stambul is connected with Galata and Pera by two floating bridges across the Golden Horn. The lower bridge is known

as the Galata, Karaköi, or New Bridge. It runs from the Place Emin Onu in Stambul to the Karaköi Street in Galata. Its length is about 510 yds. The bridge is composed of 22 iron pontoons which support piers and arches of iron lattice-girder work, and a wooden roadway about 35 ft. wide. It not only serves as a bridge, but, with additional side pontoons, acts also as a pier for the Bosporus passenger steamers and other craft for local service. A double line of electric trams crosses the bridge. Lighters, tugs, and small craft can pass under the arches; for the passage of larger vessels two of the central pontoons are floated out at certain hours in the morning.

M.R., 1909, states that the bridge would be unsuitable for the disembarkation of troops, but that war-vessels can come close alongside it; and that the occupation of the central part by a landing party would do much to prevent any civil disturbance from spreading between Stambul and Galata.

The upper bridge is known as the Azap Köprü, or Old Bridge, or the Mahmud Bridge. It runs between the Un Kapan Mosque in Stambul and the Azab Köprü Mosque in Galata, at the S. end of the arsenal. It is about 492 yds. long, and composed of wooden pontoons and superstructure. It is little used. A toll is taken at both bridges.

Galata and Pera

N. of the Golden Horn there are two plateaux running approximately from NE. to SW. slightly higher than the ridge of Stambul, and divided by the steep valley of Kassim Pasha. The W. boundary of these plateaux is formed by the Valley of Kiathane. Through this valley one of the streams flowing into the Golden Horn runs in a SW. direction; its lower part is known as the Sweet Waters of Europe. The Golden Horn at first follows the same SW. direction, until it reaches the suburb of Eyub, on the Stambul side. Here it turns SE., and forms the S. boundary of the plateaux. Beyond the bend, a small stream divides the W. plateau itself for a short distance, and a little more than a mile farther

down the Golden Horn comes Kassim Pasha Valley, the larger division already referred to. On the summit of the E. plateau is Pera : Galata lies at the foot of its slopes. The Bosporus runs SW., forming almost a right angle with the Golden Horn, and with it makes Galata-Pera a peninsula.

Since the settlement of the Genoese merchants there, in the thirteenth century, Galata has been the centre of the foreign trade of Constantinople. In it are situated the chief foreign banks, post offices, and shipping agencies, as well as the Bourse and the head office of the Imperial Ottoman Bank. The quays extend from the Old Bridge to the Tophane quarter of the Bosporus. On the side of the Golden Horn they are continued by the Naval Arsenal, which extends for over a mile, and close to the S. end of which is the Naval Hospital and Barracks, and the Ministry of Marine. On the side of the Bosporus the quays are continued by the Military Arsenal. Behind the quays there is a confined mass of houses and narrow streets, rising very steeply to Pera. Pera is the European residential quarter. On its plateau are the foreign embassies and consulates, and the residences of the Catholic Armenian patriarch and the representative of the Holy See. Its main street is 33 ft. wide and nearly a mile long. It was rebuilt in 1870 and contains European shops and hotels.

Apart from the few europeanized streets, Pera and Galata resemble Stambul in the character of their houses and streets. Many of the side-streets of Galata are, owing to the steepness of their gradient, little more than stone stairways.

In the Valley of Kassim Pasha there is a crowded mass of small houses, reached by steep stairways W. of Pera or by twisted and narrow roads above the Naval Arsenal. The upper end of the Kassim Pasha Valley is occupied by a rifle range and magazine. Rising steeply from the Golden Horn to the high ground W. of the valley are the suburbs of Hassköi and Halij Oghlu ; the former is mostly Jewish : the latter contains the artillery and engineering school. The plateau itself is now a common. The ' Sweet Waters of Europe ', at

the lower end of the Kiathane Valley, contain a public park and an imperial stud. In a side-valley is a rifle-range.

Galata and Pera are served by electric tramways as follows:

1. From Place Emin Onu across the New Bridge through Galata to Ortaköi.

2. From the Galata side of the Old Bridge to Ortaköi. A motor-omnibus service also runs between these two places, and an extension of the tramline from Ortaköi to Bebek has probably been completed.

3. From Emin Onu across the New Bridge through Pera to Shishli, with a branch through Fereköi to Tatarli.

There is a subterranean funicular railway, about 670 yds. long, between Galata and Pera. It starts from just N. of the Bourse and runs due N. A tramline runs from its N. terminus along the Grande Rue de Pera to Shishli.

The following is an account of the main streets leading through Galata and Pera to the Bosporus suburbs, starting from the New Bridge:

Street 1. From the Bridge to the British Embassy. The tramline to Shishli follows this street, or rather succession of streets, by which an ascent is made to Pera. Just before reaching the altitude of 164 ft. a guard-house is passed at the junction of a road from the old bridge. The municipality of Pera is reached on the E., and the SE. end of the Turkish cemetery of Kuchuk Mezaristan is crossed. From thence to the British Embassy the road skirts a large municipal garden, and a number of European buildings.

Street 2. From the New Bridge through Pera to Shishli ($3\frac{1}{4}$ miles). This road ascends directly up the hill to Pera, passes the Tower of Galata (150 ft. high)—the remnant of the Genoese fortifications—at an altitude of 156 ft., and, at about 222 ft. runs close to the terminus of the funicular railway. Thence it runs along the Grande Rue de Pera, joining the tramline from the New Bridge E. of the British Embassy. From this junction a road descends SE. to the Tophane Military Arsenal. The French Hospital and the Place

du Taxim are reached and the road then passes between the artillery barracks on the E. and a large parade ground on the W. The road continues to ascend, and passes the Armenian Hospital, the Military School, and the Russian Hospital, and reaches the suburb of Shishli (highest alt. 343 ft., just before the tram terminus). Between the ridge and the Bosporus are numerous barracks and military buildings. For continuation see Route 3.

Street 3. From the New Bridge to Ortaköi. This street, along which runs a tramline, keeps to the low ground by the shores of the Bosporus. It follows the Grande Rue de Galata, passes between a line of barracks and the Tophane Arsenal, and then, after going through certain suburbs, skirts the N. wall of the Dolma Baghche palace, the present residence of the Sultan, and, going S. of the palace and gardens of Yildiz Kiosk, reaches Ortaköi. For continuation see Route 4.

Scutari

Scutari is built on the slopes of Mt. Bulgarlu, a promontory extending into the Bosporus E. of the Golden Horn. It is almost entirely Moslem; only 5,000 of its population of 80–90,000 are Armenians or Greeks: these latter inhabit the quarters of Yeni Mahalle and Selamsiz, in the upper part of the town. On the slopes to the S. of Scutari is the large Moslem cemetery of Buyuk Mezaristan. Landing-places at Scutari are small and crowded, and have narrow approaches. Three good roads leave the town: the first runs N. along the shore of the Bosporus to Beyler Bey and Kandili; the second E. to Bulgurluköi, whence a metalled road leads NNW. to Kandili on the Bosporus and Ermeniköi, whence bad roads lead to the Black Sea coast; a third runs SE. through Haidar Pasha to Ismid. S. of Scutari is Haidar Pasha, the terminus of the Anatolian railway, with a large breakwater and quays. Between Haidar Pasha and Scutari, close to the shore, are a military hospital and school of medicine, and large barracks and parade ground.

II. Adrianople

Adrianople (Turkish Edirne, Bulgarian Odrin), capital of the *vilayet* of the same name ; head-quarters of the 2nd Turkish Army Corps. A first-class fortress and the seat of Greek, Bulgarian, and Armenian bishops, a Jewish Rabbi, and a Turkish Grand Mufti. Pop. about 81,000, of whom 30,000 are Mohammedan Turks, 23,200 Greek and Bulgarian Christians, 8,000 Spanish Jews, 6,000 Gregorian Armenians, 500 Catholics and Protestants, and 300–400 heathen gipsies. The Turkish population is declining.

Situation. The town is situated on the main road and railway from Constantinople to Sofia and Belgrade, 198 miles from Constantinople by rail, and at the junction of the Tunja and Arda with the Maritsa. The Tunja runs in a semicircle round the west side of the town. Floods are usual in the spring. The Arda is a mountain stream subject to sudden freshets. The Maritsa runs through low-lying marshy country, which is usually flooded during the rainy season. The town is surrounded by low hills, 300-500 ft. high, on the NW., N., NE., and E. sides. Southward it faces the plains of the Maritsa. The hills are planted with vineyards, and carry a ring of forts. The valley, of light clay and gravel soil, has vegetable gardens and mulberry plantations. The town is liable to be cut off from the railway station during floods.

General Description. The central town contains some 15,000 houses, most of which are of two stories, built of wood and sun-dried bricks, often faced with planks. There are few stone or brick houses, except public buildings, some schools, a Greek college, a bank, a fire-tower, a theatre, barracks, hospitals (the military hospital has 1,000 beds), Government and military offices, &c. The streets are mostly narrow, tortuous, and badly paved, but a few have been lately improved. The principal streets in the main town, in the (Bulgarian) suburb of Karagach, and the station road, are lighted by petroleum lamps with incandescent mantles, giving a good light.

The most densely populated part is that lying round the

Uch Sherifli Mosque, in the centre. The Kale quarter, in the SW., has been rebuilt since 1905, when it was burnt down, and has comparatively broad streets, inhabited by Greeks and Armenians. The upper part of the town, above the Sultan Selim Mosque, in the N., is exclusively Turkish. The Kaik quarter, in the NE., contains Bulgarians and Greeks. In these quarters most of the houses have gardens and courtyards. In the S. and SE. quarters are large open spaces, marshes and cemeteries.

The suburbs of Yilderim and Sarik Maidan, on the right bank of the Tunja, connected with the main town by one wooden and three stone bridges, have a mixed population, mainly Christian. The suburb of Kirechane, on the left bank of the Maritsa below the main town, is mainly Bulgarian. Karagach, on the Bulgarian bank of the Maritsa, SW. of the main town, with which it is connected by stone bridges over the Maritsa and Tunja, has a station on the Constantinople–Sofia–Belgrade railway, and is inhabited largely by railway employees, whose children attend a German school.

Resources. Adrianople is the natural outlet for the trade of the Maritsa Valley, and was once the centre of Thracian commerce. But the war of 1877–8, the setting up of a customs barrier between Turkey and Bulgaria in 1885 (since when two-thirds of its foreign trade have been directed to Philippopolis and Burgas) and the decline of the river traffic on the Maritsa (which is navigable up to this point in spring and winter) have impaired its economic position. It has still considerable importance as a silk-producing centre, and a good deal of raki and wine is made here ; but local industries are practically confined to hand-work, and aim only at supplying local needs. These manufactures (besides silk) are leather, tapestry, woollen goods, linen, and cotton. There is considerable trade in corn and hay from the Maritsa and Ergene valleys.

The town has three steam flour-mills, and several petrol-driven and water mills, besides tanneries, distilleries, and small silk, wool, cotton, and carpet factories.

Wood and charcoal, though brought from a distance, and

expensive, are generally used for fuel. Small quantities of coal are normally obtained from Chepköi (near Uzun Köprü), Pernik (Bulgaria), and Cardiff.

There are some 150 bakeries in the town, with an average daily output each of about 1,760 lb. of bread.

There are large slaughter-houses.

In years when export has been restricted, there are usually 800–1,100 tons of grain remaining in the hands of local merchants in February and March. When export is brisk, such reserves are exhausted earlier in the year.

Water-supply. An ancient aqueduct brings water from a spring in the hills to the NE. Another built in 1890 brings water from Kavakli. The two meet, enter the town from the N., and flow into a reservoir in the E. quarter. This water is good and palatable, though rather hard. Wells are also sunk in barracks and private houses, and reach stagnant, bitter, and hard water, hardly fit even for washing purposes, at 25–50 ft. Most houses have rain-water cisterns. The river water is also much drunk.

In addition to country carts, there were, in 1909, 100 phaetons, 300 other public carriages, and 800 carts, of which about 100 were in good condition, with good horses.

III. Rodosto

Population. The town of Rodosto has a population of 28,000, of whom nearly half are Armenian and a quarter Turkish; about 4,500 are Greek, and 1,500 Jews. The mixture of races in the town can be well illustrated thus: of the 11 principal corn merchants, 3 are Armenian, 3 are Greek, 2 are Jews, 1 is Italian, 1 Turkish, and 1 is a Levantine who has become an Italian subject.

Landing. Rodosto offers a fair anchorage, though there is a tolerably heavy swell with an ordinary ESE. wind. The sea-frontage is 1 mile. Boats drawing a little over a foot can land on the beach near the quay. In a very light breeze landing is not easy, and W. of the town as far as Panados

there is a rocky ledge outside the beach at some yards distant. This is an insurmountable obstacle to a boat.

Piers. There are 5 piers, as follows, from W. to E.

(i) A short wooden pier, immediately to the SW. of the town (before the rocky ledge begins) and close to a steam flour-mill.

(ii) A new (1915) wooden pier on iron supports, 100 yds. long and 20 ft. wide, next to the Ottoman Bank, E. of the head of the bay.

(iii) A small wooden pier on stone pillars, 50 yds. long, with narrow and bad approaches, opposite the old office of the Messageries Maritimes.

(iv) Custom-house pier of wood on stone pillars, 100 yds. long with a 20-ft. roadway. Approaches narrow, but one fairly wide street leads to the market-place at the NW. end of the town.

(v) Pier, 50 yds. long, of similar build to (iii), at NE. end of front. Narrow and bad approaches.

E. of (iv) is a quay about 300 yds. long with a roadway 30 ft. wide. There is shallow water alongside.

Streets. The streets are narrow, ill paved, and dirty. They slope up to 350 ft. The gardens are well wooded. The E. and W. ends of the town are mainly Armenian, the centre is Greek, and the N. Moslem. Nearly all the houses are wooden, except for the Government buildings, several grain stores, the Turkish baths, and about a dozen private houses of red brick or stone. The town is, therefore, most inflammable.

General Situation. The Tekfur Dagh rises to 500 ft. immediately behind the town, and to 845 ft. some 3 miles N. The climate is said to be healthy.

Supplies. Rodosto is the port of export for all the wheat and other cereals from its own sanjak, and from the kaza of Keshan. The exports of grain in 1907 amounted to £320,000. The wheat is brought in by carts from July to October (see above, p. 149, for present circumstances).

Water. There is barely enough drinking water in the town from taps and fountains during the summer. A large supply

of brackish water is obtained from wells in private houses. There are a few springs in the market-gardens (Solak, Mera, and Vakuf Baghche). Water is also brought in demijohns by carts from springs between Chorlu and Muradli.

Fuel. Firewood and charcoal are brought in from the Tekfur Dagh. The greatest quantity is brought by ship from the Kapu Dagh Peninsula in Asia Minor. There are no charcoal stores in the town.

There are several mines of very bad coal near the town. There is a better mine at Maimun Dere, NW. of Rodosto. 400 soldiers were set to mine coal in August 1914. About 250 tons of coal, native and Welsh, are generally in stock, and large quantities of petroleum are imported.

There are 2 steam and 3 gas flour-mills in the town ; total capacity about 85 tons per diem. There are 30 bakeries.

Vegetables, fruit, and live-stock are brought in from the neighbourhood.

There are about 20 small fishermen owning their own boats.

Timber is imported from the Black Sea, and large quantities of iron are normally imported. Requisitions and the cessation of imports have now reduced the stock to nothing. Most of the smiths are Armenians. There is a large manufacture of hand-made boots ; this trade and the retail trade of the town is almost entirely in Armenian hands. There was, before the Balkan Wars, a very large export of canary seed.

In 1914 there were 8 doctors and 7 chemists in the town.

Military Information (1915). In normal times Rodosto is the head-quarters of the 3rd Army Corps and of the 7th Division, which is normally stationed there. The barracks are in two groups. (1) On the W. of the town, near the shore. (2) Above the town and E. of the Muradli road. These are small, but an arms depot and magazine adjoin them. There is also a wireless, telegraph, and telephone office.

IV. Dedeagach (Bulgaria)

Dedeagach, south-eastern Bulgaria, on the coast of the Aegean Sea, pop. 3,000–4,000, is a port of considerable strategical importance, belonging to Bulgaria since the Treaty of Constantinople (1913). The streets are wide, and there is a metalled road leading to the boat harbour and the railway stations. The town is healthy, though the swamps at the mouth of the Maritsa to the E. are malarious. The water-supply is from a spring, from a small reservoir NW. of the town, and from wells, and is rather scanty in summer ; but a fairly plentiful supply in winter is to be found in the Bodoma stream from the hills to the N. There is a steam flour-mill and petroleum stores ; the barracks are near the shore, west of the town. The port is an open roadstead ; water is shallow inshore, and vessels have to anchor from $\frac{1}{2}$ to 1 mile out, and discharge into lighters. Northerly gales are prevalent. The anchorage is unsheltered from southerly winds, which are sometimes so violent as to prevent communication with the shore. The boat harbour is protected (except from SE.) by a concrete wall 138 yds. long. West of the harbour is a lighthouse. On the quay are some iron sheds for storing grain (the chief export) ; railway sidings run to the sheds and along the quay, but the space is very cramped. At the extreme E., along the beach, are seven short jetties of trestles of iron rails with wood planking, used for loading lighters in fine weather ; this part of the beach is protected from the sea by a wall of masonry 6 ft. high.

The Salonica–Dedeagach railway line here joins the Dedeagach–Adrianople railway. The station of the former is to the W. of the town, and 400 yards from the sea. The station of the latter is $\frac{3}{4}$ mile E. of the town. A loop line (single) connects the Adrianople railway with the Military Railway Station on the Salonica line, about 1 mile N. of the town.

The ground for some 2 miles to the N. of the town is gravelly, dotted with large trees, and suitable for camping.

Dedeagach was twice bombarded by the Allied fleets in 1915.

CHAPTER X

MONEY, WEIGHTS AND MEASURES, THE CALENDAR

Money

The Turkish currency is at present in an unstable condition, as the result of measures the full effect of which cannot yet be foreseen. To obtain a correct idea of present values, it is necessary to take into account the pre-war standards, the causes which threw these standards into intolerable confusion, and the efforts which the Turkish Government has made to regulate the currency.

The unit is the Turkish pound, £T or T£, called *lira*, which before the war had the nominal value of 100 (gold) piastres, and the value in practice of 108 (silver) piastres. The 'gold piastre' was a sub-unit of value, and had no existence as a coin. In practice, the lira was worth 108 silver *grush*, called by Europeans 'piastres'. Thus an article valued at £T1 could be paid for either with a gold pound, or with a mixture of gold and silver, or of silver and nickel, aggregating 108 piastres. The buyer tendered, say, £T$1\frac{1}{2}$, 2 mejidie, 2 cherek, and 4 grush.

There are gold coins of the value of $\frac{1}{4}$, $\frac{1}{2}$, 1, $2\frac{1}{2}$ and 5 Turkish pounds, silver coins of 1, 2, 5, 10, and 20 piastres, nickel coins (introduced in 1911) of 5, 10, 20, and 40 para, and, until 1911, there were bronze coins of 5, 10, 20, 50, and 100 para, the last four called *metalliks*. The two last coins have been withdrawn from circulation, but are sometimes tendered. The others are still current, but, apart from the 10 para piece, are scarce.

The following is a list of the Turkish names for the common coins, with their pre-war values in English money:

	Coin.	Turkish Name.	*Approximate pre-war value in English money.*	
			s.	*d.*
Gold	£T1	lira	18	2
	£T½	yarim lira (‘half lira’)	9	1
	£T¼	cherek lira (‘quarter lira’)	4	6½
Silver	20 piastres	mejidie	3	4
	10 „	yarim mejidie	1	8
	5 „	cherek, beshlik (‘fiver’)	0	10
	2 „	ikilik	0	4
	1 piastre	grush, kyrk para (‘forty paras’)	0	2
Nickel	40 para piece	kyrk para	0	2
	20 „ „	yirmi para, yirmilik	0	1
	10 „ „	on para, onlik	0	½
	5 „ „	besh para	0	¼
Bronze	100 para piece, scarce	yuzlik	0	2½
	50 „ „ „	elli para	0	1½
	20 „ „	yirmilik	0	1
	10 „ „	onlik	0	½
	5 „ „	besh para	0	¼

The old bronze *altilik* (nominally 6 piastres) and *beshlik* (nominally 5 piastres) are rarely met with.

Before the recent reform, the following causes led to confusion of the currency :

(1) Small change has always been at a premium, owing to the insufficient amount of it in circulation, and this led to the profitable business of money-changing carried on by Jewish *sarrafs*. They charged ½ piastre or 1 piastre for changing a pound, according to the nature of the change.

(2) The *mejidie* had different ‘conventional’ values in different parts of the empire. As against 20 piastres in Constantinople, it was worth, for example, 47 piastres in Jerusalem, and 54 piastres in the Hejaz. Even in the same place, it had different values in different branches of trade : thus in Smyrna it was at one time worth 25 piastres in buying coffee, 20 piastres in buying opium.

(3) The Government accepted the mejidie at 19 piastres. To buy 20 stamps at 1 piastre it was necessary to pay 1 mejidie and 1 piastre.

(4) Before the war, five-pound notes were issued by the Ottoman Bank and circulated at their face value. Subsequently, one-pound notes have been introduced, with unfortunate results. Turkey has borrowed large sums in Germany, and issued this money in the form of notes, redeemable in German gold six months or a year after the end of the war. The average Turk has little confidence in his Government, and he has always disliked paper money. The continuous increase in the number of notes issued has increased his distrust, the paper money has depreciated in value, and gold and silver are extensively hoarded by the population. In April 1916 Turkish pound notes were worth 96 piastres, and a gold pound was exchanged for a pound note and 18 to 20 silver piastres. Small change was at a ransom, and traders refused to give change for even relatively small coins.

To meet this situation, the Turkish Government has introduced a uniform standard. The old double standard has been abolished, local variations have been declared illegal, and the Turkish pound now runs at 100 silver piastres and the mejidie at 20 piastres throughout the empire. The Government now accepts silver at its face value. Penalties are imposed for speculating on variations in the currency, or for trying to introduce variations, as by withholding small change. Many causes will operate against the success of this bold measure as a remedy for the present depreciation, but it is a long-needed reform, and will probably survive the war.

Weights and Measures

By a decree of the Sultan the metric system of weights and measures, the same as in France and in most other countries in Europe and America, came into force in Turkey on March 1, 1882. The equivalents of the old and the new weights and measures were stated as follows :

Measures of Length.

The unit of measures of length is the *arshin*, or the same length as the metre, and equal to 39·37 British imperial inches. The measures of length are as follows :

		British Equivalent.
1 nokta, or millimetre	=	0·0394 inch.
10 noktas = 1 khat, or centimetre	=	0·39 ,,
10 khats = 1 parmak, or decimetre	=	3·9374 inches.
10 parmaks = 1 arshin, or metre or zira-i-sheri‘	=	39·37 ,,
1,000 arshin = 1 mili, or kilometre, or mili-i-sheri‘	=	1093·614 yards. or 0·621 mile.

Measures of Surface.

		British Equivalent.
1 square arshin or sq. metre or centiare	=	1·196 sq. yds.
100 square arshin = 1 dönum or are	=	119·6 ,,
100 dönum = 1 jerib, or hectare	=	11959·9 ,, or 2 acres 2279·9 ,,

Measures of Cubic Capacity.

The *sulchek* is the unit of measures of capacity ; it is a cube, the sides of which are each equal to one parmak, or decimetre. It is, in other words, the $\frac{1}{1000}$th part of a cubic arshin, or metre The measures of capacity are as follows :

			British Equivalent.
1 zarf		=	2·816 fluid drachms
10 zarfs	= 1 kuton	=	28·15 ,, ,,
10 kutons	= 1 sulchek, or litre	=	1·76 imperial pints.
10 sulchek	= 1 kilè, or decalitre	=	21·99 imperial gallons.

Weights.

In weights, the *oke* (oka, ok) is divided into 100 drachma, the drachma into 10 denk, the denk into 10 boghdāi, the boghdāi into 10 habbe (grammes). The *batman* is 10 oke, the *kantar* is 10 batman, and the *cheki* is 10 kantar, as follows :

		British Imperial Value.
1 habbe or centigramme		= 0·154 grain.
10 habbe	= 1 boghdāi or decigramme	= 1·543 grains
10 boghdāi	= 1 dirhem-i-sheri‘ or gramme	= 15·432 ,,
10 dirhem-i-sheri‘	= 1 drachma or decagramme	= 154·323 ,,
10 drachma	= 1 oke, or vakie-i-sheri‘, or kilogramme	= 2·205 lb. Av.
10 oke	= 1 batman or myriagramme	= 22·046 ,,
10 batman	= 1 kantara or quintal metrique	= 220·462 ,,
10 kantars	= 1 cheki or millier	= 2204·622 ,,

Old Turkish Weights and Measures.

The former weights and measures were as follows :

Old Measures of Length.

Pik or dra of 24 kerats, in commerce reckoned as 27 British imperial inches, or 0·685 metre.

There are two kinds of pik, viz. dra (for silks and drapery) = 27 halebi or arshin (used in surveying) = 27·9, and endaze (used for all other manufactured goods except silk and drapery) = 25·69 British imperial inches.

The halebi = 0·71 metre, and the endaze = 0·65 metre.

Berri = 1·03 British statute mile, or 1,670 metres, or 1826·367 British imperial yards.

Agach or farsang of 3 berris.

Old Measures of Surface.

Square kerat and pik ; cane or reed of $5\frac{1}{2}$ pik ; feddan = as much as a yoke of oxen could plough in one day, or about 1 British statute acre.

Old Measures of Capacity for Dry Goods.

Killo of 2 jubbeh, of 2 sa, of 5½ rottol, of 12 okie or 900 dirhem = 35·27 litres, or 15·517 British imperial pecks, or 7·758 British imperial gallons.

Fortin = 4 killo.

Old Liquid Measures.

Almud of 8 oke, of 5½ okie = 1·152 British imperial gallons.

The rottol of 12 okie = 2·513 British imperial pints.

The kantar = 100 rottol.

Old Weights.

Oke of 4 okie = 400 dirhem = 2·834 lb. Av., or 1·286 kilogrammes.

Kantar of 44 oke, or 100 rottol = 124·702 lb. Av., or 56·564 kilogrammes.

Rottol = 1·247 lb. Av., or 0·566 kilogramme.

It may be useful to summarize Turkish and Greek metrical equivalents in a comparative table :

Metric.	*Turkish.*	*Greek.*
Decimetre	parmak	palame.
Metre	arshin	pecheus.
Kilometre	mili (10 mili = 1 farsang [1])	stadion.
Gramme	—	drachma.
Kilogramme	oke	1,000 drachma.
1½ kilogramme	—	1 mina.
10 kilogrammes	batman	—
100 kilogrammes	kantar	—
Millilitre	—	kybos
Centilitre	—	mystron
Decilitre	—	kotyle
Litre	sulchek	litra
Decalitre	kile	—
Hectolitre	—	koilon.

[1] It will be noticed that the old farsang is half the length of the new (metrical) farsang. The old farsang is considered an hour's journey, but in describing distances guides invariably employ the word *saat* (i. e. hour) as equivalent to about 3 English miles.

Turkish Calendar

The Orthodox calendar, now 13 days behind the Roman, has been adopted for all purposes save those of religion. The Turkish names for the 12 months of this calendar are Kianuni Sani, Shubat, Mart, Nisan, Maïs, Haziran, Temus, Aghostos, Eilul, Teshrini Evel, Teshrini Sani, Kianuni Evel. To convert a day in the Orthodox calendar into a day according to the Roman, add 13 days: e.g. 1/14 March means March 1 (Orthodox), March 14 according to Roman or ordinary reckoning. The official financial year begins on 1/14 March, and uses the orthodox year.

The Mohammedan year for religious purposes consists of 12 lunar months, named Muharrem, Sefer, Rebi ul-Evvel, Rebi ul-Akhir, Jemazi ul-Evvel, Jemazi ul-Akhir, Rejeb, Shaban, Ramazan, Shevval, Zilkadeh, and Zilhijeh. These months have alternately 30 and 29 days. It thus follows that there are 354 days in the year, and that the 1st Muharrem is each year 11 days earlier than the preceding. The round of the seasons would be made every 33 years. As the lunar year contains roughly $354\frac{1}{3}$ days, and it was found desirable that the year should contain an integral number of days, it was arranged that there should be 19 years of 354 days, and 11 years of 355 days in a cycle of 30 years.

Moslems reckon from the day of Mohammed's flight (*hejret*) from Mecca to Medina, i. e. from 16 July, A.D. 622. This era is called the *hejra*.

To convert a Moslem date, roughly, to a Christian one, add 622 years 197 days to the Moslem date, and from the total deduct so many times 11 days, or for leap years, 12 days, as the Moslem date has years. 1 Muharrem A.H. 1335 = Oct. 28 A.D. 1916.

All the railways and public departments have adopted the European method of reckoning. The Moslem day is reckoned from sunset to sunset, and is divided into 24 hours, which are counted as twice 12. 12.0 is always 10 minutes after sunset. Turkish watches have therefore to be altered once every five

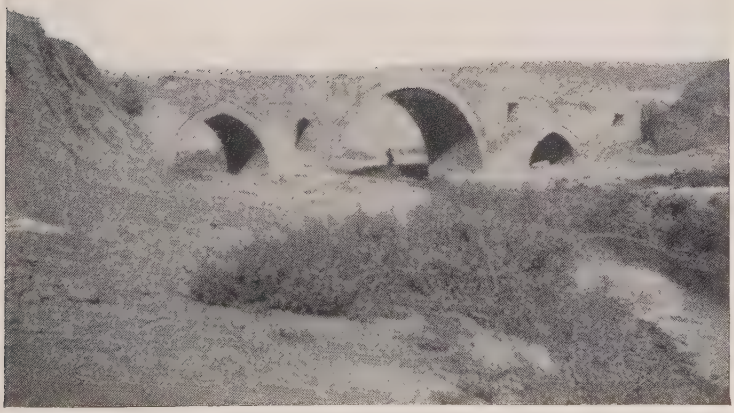
days. Moslem time in Constantinople is set by the clock of the Yeni Valide Djami Mosque in Stambul.

The following table gives the time of sunset for the latitude of Constantinople for every five days of the month throughout the year :

Days.	Jan.		Feb.		Mar.		Apr.		May		June		July		Aug.		Sept.		Oct.		Nov.		Dec.	
	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.
5	4	41	5	15	5	49	6	22	6	54	7	23	7	35	7	14	6	31	5	42	4	55	4	32
10	4	45	5	20	5	54	6	26	6	58	7	26	7	33	7	10	6	26	5	35	4	49	4	31
15	4	50	5	26	5	59	6	32	7	2	7	30	7	32	7	3	6	17	5	28	4	44	4	30
20	4	55	5	32	6	5	6	38	7	7	7	33	7	29	6	57	6	9	5	19	4	40	4	32
25	5	0	5	39	6	9	6	42	7	12	7	35	7	25	6	49	6	0	5	11	4	36	4	33
30	5	6	5	45	6	15	6	47	7	16	7	36	7	22	6	42	5	51	5	4	4	33	4	36

1. IBRIJE HARBOUR (pp. 150, 250)

2. BRIDGE $\frac{1}{2}$ MILE E. OF IDEMIR (p. 234)



3. AINARJIK BRIDGE (p. 235)

4. PIER AT RODOSTO (p. 182)

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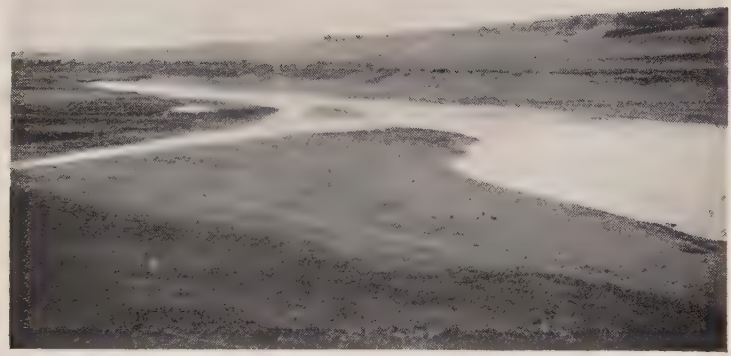

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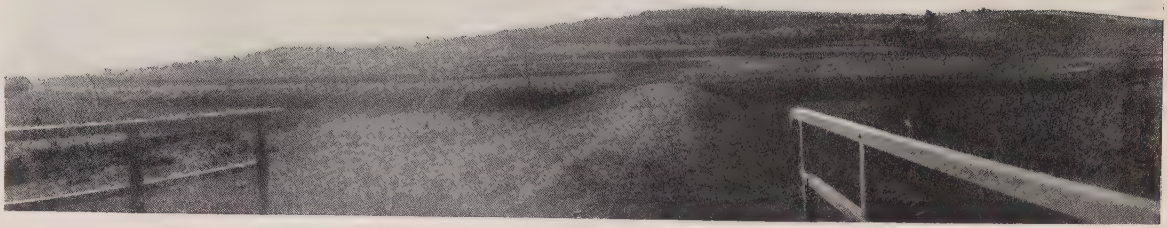
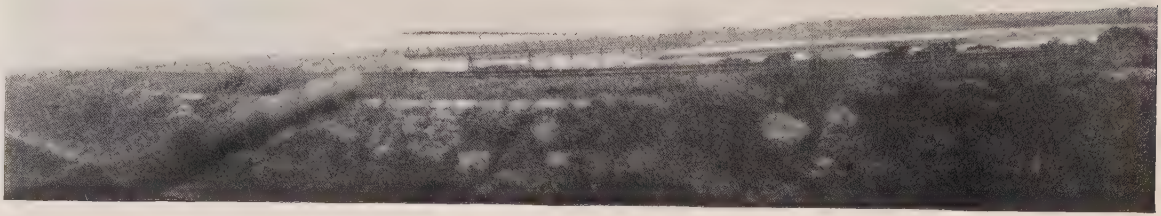


12. POSITION ON THE RIGHT BANK OF THE MARITSA VIEWED FROM KULELI BURGAS BRIDGE (p. 249)



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SECTION II

ITINERARIES

ROADS AND TRACKS

Turkish roads are few and, in general, bad. The following roads are metalled :

Adrianople–Baba Eski and Chorlu–Constantinople (see Route 1).
Adrianople–Kirk Kilisse–Iniada (see Routes 2 and 22).
Baba Eski–Kirk Kilisse (see Route 21).
Gallipoli–Uzun Köprü–Demotika (see Route 15).
Rodosto–Keshan–Ferejik (see Route 13).
Rodosto–Muradli (see Route 10).
Buyuk Chekmeje–Derkos (see Route 5 a).

The remaining roads in Turkey in Europe are only cart-tracks or bridle-paths, rough and dusty in summer, and often impassable in winter.

The reason for the badness of the roads is the difficulty—ever present in Turkey—of getting out of the vicious circle of poverty and inefficiency. Little money is spent on road-making or upkeep ; hence there is little experience of road-making, or of the advantages of made roads, a wastage in the money actually spent, difficulty in securing more money (European financiers being willing to lend money to Turkey only where there is an immediate return at a high rate of interest), and thus even less actual return in roads for the money spent : and so the circle is completed.

Examples both of the shortage and of the waste of money may be taken from the Vilayet of Adrianople. This city is an important road-centre. The road tax, at 16 piastres per head of the male population of the Vilayet, for the year 1906 was

expected to yield £T30,000. In that year it was decided to allot 5 per cent. of the total revenues of the Vilayet to the purposes of road-making and repair : the total amount available should have been £T60,000. It is doubtful, however, whether more than half this sum actually was available, and even this was largely drawn upon for other purposes. At the same time there was wastage. The road from Adrianople station to the town in summer is several inches thick in dust. The authorities of the city, however, decided to build a tramway along this road, and actually spent money in 1908 in getting an expert engineer from Vienna, who could only report that a tramway on such a road was impossible. Negative evidence as to the roads in general can be drawn from the ambitious programme issued by the Ministry of Public Works in 1909 for the development of the natural resources of the country. In his report on the roads the Minister attributed their inefficiency to the want of a uniform plan of construction, and to the negligence of the responsible provincial authorities. An additional cause was the bad system of giving so many days' labour in lieu of paying the road tax. The programme laid down concerned Macedonia and Asia Minor rather than Thrace : but the general reforms would have benefited Thrace. These included the division of the empire into eight inspections, each composed of a certain number of Vilayets, and the establishment of a road commission in each Vilayet. The road commission was to include a staff of engineers and road men. The Commission suggested that a number of selected young men should be sent to receive technical instruction in Western Europe, in order to provide the requisite number of officials to carry out the reforms. The programme involved a large foreign loan ; and in 1910 the Young Turks voted nearly £2,000,000 for road construction during the next two years : a contract was made with a French company. But since this programme was laid down Turkey has been in a state of war or the confusion following war, and little has been done except in the construction of certain military roads. For the re-making of the Gallipoli–Uzun Köprü road, in 1915, Italian workmen were imported.

Chaussées. The existing chaussées have usually a width of 26 ft., with metalling for 20 ft. This metalling consists, in general, of large broken stones and mud, which becomes thick dust in summer. Cobble stones are sometimes found in towns and on causeways, but not elsewhere. Sources of material for repairing the roads exist almost everywhere in this stony country. Quarries are indicated in the itinerary, where they occur on or near the roads.

Cart-tracks. These cart-tracks are similar to those in northern Belgium, except that they are much more stony. In summer they are rough and dusty, in winter thick with mud and impassable for wheeled-traffic. Deviations along fields by the roadside are used in summer as freely as the tracks themselves.

Many of the cart-tracks have the remains of old metalling: they differ very much in different places; but, in a day's march, it is generally possible to find some stretch of track along which horses can trot with vehicles.

Deviations and Gradients. Deviations are possible, and customary in summer, for all arms. It should be noticed that, as the Ergene receives a large number of affluents flowing S., SSE., or SSW. from the Istranja hills, an army marching along Routes 1 and 2, parallel to the Ergene, would have to ford all those affluents. Deviations would be of the greatest use after the harvest, when the dust on the roads is most troublesome and the streams are mostly dry.

The gradients, compared with those of the other Balkan countries, are easy. The chaussées seldom rise above 1,000 ft. and there are very few gradients in them steeper than 1 in 11.

Bridges. The bridges in Thrace fall into four classes:

(1) Metal structures (see Plate 13). These are few in number, and very recent in construction. They are described in the itineraries where they occur. They are never tested for anything stronger than a five-ton roller; and, in general, cannot be trusted for much above 3 tons. The financial difficulties referred to above have seriously affected the construction of these bridges.

(2) Large stone bridges (see Plate 9). These bridges are more

common than the metal bridges. It is impossible to give figures concerning the weight they will carry. The central arches of these bridges are often saddlebacked, like the bridges over the canals in England, with a slippery stone surface, and present difficulties for such guns and heavy transport as they are able to bear. These bridges are generally in good repair.

(3) Small stone bridges (see Plates 2, 3). These bridges are very common on the lesser routes and the cart-tracks throughout the country. They are generally of an extreme saddleback type, and frequently have no parapet ; they are often very old and uncared for.

Where stone bridges are found, there are generally quarries or material for repairing bridges at no great distance away ; e.g. the quarries used for the road bridge over the Ergene on Route 15 are near Kuleli Burgas.

(4) Wooden bridges. This type of bridge varies very much in quality, from a well-made and solid structure of wooden trestles supported by masonry buttresses, to what is merely a rickety obstruction to traffic across a ford. There is a scarcity of large timber in Thrace for the repair of existing bridges and the erection of temporary bridges.

Fords. In summer all the rivers in Thrace, except the Maritsa, can be forded. In winter the rivers are subject to the usual conditions of flood. The rivers, as a rule, have steep banks on their E. side and low banks on the W. The Maritsa is an exception. A working party could make an approach to a ford very quickly, and sufficient brushwood would generally be available for the slope.

The Maritsa Ferries. There are ferries across the Maritsa at the following points: (1) between Kaldirkoz (Bulgaria) and the marshes W. of Orfani Chiftlik (Turkish) ; (2) three ferries across bends of the river and connecting Ipsala and Ferejik ; (3) between Kermekli and the marshes N.W. of Ipsala ; (4) between Khanjas and the N. and S. banks of the Ergene ; (5) between Karabunar and Kepli ; (6) between Sufili and Yediköi (separate ferries across two channels) ; (7) between the Bulgarian bank, 3½ miles N. of Sufili, and Alimbeyköi

(Hatibeyköi); (8) between Saltiköi and Alimbeyköi; (9) between Hissar Beili and Karasufli; (10) between Kara Beili and Arnautköi; (11) $1\frac{3}{4}$ mile SE. of Demotika. The ferry-boats are shaped like a punt and poled across the stream. They carry a load of 25 men or 8 horses. They are of uniform pattern, and could be used for bridging. About 14 would be available. There are a number of small fishing-boats on the Maritsa, mostly at Ferejik. These boats could carry 4 men in marching order, but not horses.

Supplies. During the Balkan War of 1912–13 both the Turkish and the Bulgarian armies were hampered by lack of supplies. The Bulgarian army was unable to support itself from the country; nor was it able—if it advanced quickly—to keep in touch with its commissariat. It was for this reason prevented from pursuing the Turks after the battle of Lule Burgas. Fuel, except in the Istranja country and the Tekfur Dagh, is not abundant. The Turkish army was very short of any kind of fuel during its retreat to Chatalja in 1912. For a detailed account of supplies or fuel likely to be available in the different districts of Thrace, see pp. 147–52.

Water. There is at no time more than a moderately good supply from wells, streams, and springs. Even in winter the Turkish army was very short of water during its retreat in 1912. All water is liable to be contaminated, since the springs and wells are not bricked round. Unless water is boiled, there is a danger of tapeworms or leeches.

Wells could be dug, though it might often be necessary to dig down 70–100 ft., and, owing to folds in the subsoil, the existence or the purity of water cannot always be guaranteed. Abandoned wells should not, as a rule, be used: they will probably have been abandoned for a good reason.

Water mills are frequent, and are of a very antiquated design. They consist of a large flat-bottomed boat with a house built on it. The structure is attached to the bank by a small bridge, and moored with strong ropes. The mechanism is worked by one or two small paddle wheels, which project into the water on the outer side of the boat. Petrol-driven mills

are becoming common in the villages, and are generally found in the towns. Steam flour-mills are rare, except in the towns.

Accommodation. The nights in Thrace are cold even during the hottest part of the summer. It is advisable, therefore, to spend the night under cover when such is available. Villages are fairly frequent except in the Istranja country, but the accommodation they offer is limited. The houses in the villages are generally built of wood, even where good stone could be had. The framework is covered with weather-boards or filled in with sun-dried brick. Where the houses are of two stories the lower story is generally occupied by the domestic animals, and the upper story has two rooms, one for the men, the other for the women. Christian houses are generally better than Moslem; but both are always out of repair, and rickety. Chairs, tables, beds, forks, chimneys, and glass windows are non-existent. Low trestles for trays, a divan, a few dishes, bowls and cooking utensils, a coffee service, and a number of rugs and coverings (cottonwool between cotton) make up the average household furniture. Artificial light is rarely used. Where it is employed, it is generally obtained from petroleum. The petroleum tins are made into buckets, or used for roofing. There is no attempt at sanitation, and the houses are infested with insects. Inns, where they occur, are generally quadrangular buildings with stables on the lower floor and enclosing a courtyard. The landed proprietors' houses are often solid, quadrangular towers, defended against brigands by thick shutters and iron bars. The garden, orchard, and farmyard are generally enclosed by a high wall.

The Moslem villages have, as a rule, whitewashed stone mosques, but it would be politically inadvisable to use these for billeting or other purposes.

When entering a farmyard in a village, if dogs are met with, it is extremely dangerous to dismount and approach them until the owner of the dogs or the village headman appears. Care also should be taken not to molest a dog, even if attacked by him, since such an action would certainly lead to trouble with the inhabitants.

Transport. The methods of transport are dictated largely by the nature of the roads. Motor traffic is difficult. Strong ropes should always be taken with motors, in case towing is necessary. As a general rule ox-wagons, varying in length of axle in different districts, and light 4-wheeled wagons drawn by a pair of ponies, are used throughout the plains, and pack transport with mules and ponies in the hills. Turkish horses are small, handy, and not vicious ; they are kept entire. They are never off-saddled, even at night, except for grooming ; but they will not stand a tight girth. The animals are fed on barley and chopped straw (the old-fashioned method of threshing makes the straw very poor). The best mules for transport purposes come from the Gumuljina Plain, across the frontier, where fairs are held from March 15–20. A large fair is held at Sufili, on the Bulgarian bank of the Maritsa, annually from May 9–11, at which good mules can be bought.

During their invasion of Turkey (1912) the Bulgarian army used ox-wagons for their commissariat ; the Turks used ox-wagons and horse-drawn carts, like Maltese carts.

Owing to the requisitions made during the Balkan War, and the present war, it is improbable that much transport or sumpter beasts could be obtained from the country-side.

Smiths and coopers are found in almost every village.

ITINERARIES

ROADS AND TRACKS

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ROUTE 1

ADRIANOPLE—LULE BURGAS—CONSTANTINOPLE, 144¾ miles

This is the principal road of European Turkey. It is metalled from Adrianople to Baba Eski, and from Chorlu to Constantinople. For this last section the road is 26 ft. wide, with 20 ft. metalled. It never follows directly the line of the railway, though it crosses it at Chorlu and Kuchuk Chekmeje, and approaches to within 3 miles of it for about 8 miles NW. and 8 miles SE. of Lule Burgas. The route is naturally easy, and there is very little cover on either side. It traverses sparsely inhabited country. Between Adrianople and Karishdiren it crosses a large number of streams, mostly bridged; most of these streams flow from NE. to SW. Deviations would be easy in summer but very difficult in winter. From mile 97½ to Buyuk Chekmeje, the road runs close to the Sea of Marmara. There is no telegraph line along the road, except for the first 5 miles from Adrianople, and between Chorlu and Constantinople. The gradients do not exceed 1 in 14.

miles	
0	**Adrianople.** Starting from the Ottoman bank, the main Constantinople road goes S. for 400 yds., then E. for ½ mile, passing to N. of the transport barracks, then turns SE.
5	Branch roads : (i) E. to **Kirk Kilisse** and **Constantinople** (see Route 2 at mile 5). Single telegraph line follows this road to Kirk Kilisse. (ii) Cart track SW., and then general direction S. to Uzun Köprü, 27 miles (see Route 15 at mile 122).
	Road continues SE. Between this point and mile 59¾ the road crosses a large number of streams. Most of these streams have wooden bridges with buttresses

miles

of masonry: the most important are mentioned below as they occur.

8½ Road crosses to E. bank of the **Sazlu Dere**. The stream is about 5 ft. deep; the current is sluggish, and the bottom muddy.

13 Road crosses to E. of **Abelar Dere** by a bridge 80 yds. long, with 5 masonry arches. The stream is 3 ft. deep in winter and dry in summer; banks 12 ft. deep, steep, and level with one another; bottom muddy.

17 **Havsa**, pop. about 1,700. Seat of a Kaimmakam.

Branch road NNE. (metalled), following telegraph line, up the **Havsa Dere** to **Osmanli**, 3 miles, and **Hasköi**, 6½ miles, on the Adrianople–Kirk Kilisse road (see Route 2 at mile 17½).

Road crosses to E. bank of the Havsa Dere by stone bridge of 3 arches; 130 ft. long, about 13 ft. broad, with parapets.

19½ Alt. 476 ft.

24½ **Kuleli** on N. side of road.

33 **Baba Eski**, town and railway station on branch line to Kirk Kilisse. Pop. about 10,000. Seat of a Kaimmakam. Collecting point of considerable quantities of grain, cheese, and eggs for exportation. Telegraph station (single wire to Kirk Kilisse, double wire to Baba Eski (Alpulu) junction station). Houses of mud. Prominent stone mosque.

Branch roads to Rodosto and Malko Tirnovo (see Routes 11 and 21).

Road leaves the town E. crossing the railway, and crossing to the E. bank of the **Baba Eski Dere** by a stone bridge of 5 arches, 100 yds. long by 7 yds.

miles

wide, in good condition. From here to Buyuk Chekmeje the road was reported in 1915 to be in bad condition.

35 Rodosto–Baba Eski road comes in from the SSE. (see Route 11 at mile 44¾).

From here to Chorlu the latest information available gives the road as unmetalled.

46¾ Road crosses to E. bank of the **Burgas Dere,** by bridge.

47 **Lule Burgas**, pop. 6,500 (three-quarters Turkish, remainder mainly Greek). Seat of a Kaimmakam. Situated in the best corn-growing district of the Ergene Valley. Good hay from the river meadows. Artillery barracks for 4 field batteries.

47¼ Branch road SW. to Lule Burgas railway station. 3¼ miles.

52¼ Alt. 354 ft.

57¼ Track W. to **Karamursal**, 2¼ miles, with a branch S. at mile 1 to **Chiftlikköi**, 2 miles, and **Seidler** railway station, 3½ miles.

59¾ **Karishdiren** to N. of road. Road crosses to S. bank of the **Beyazköi Dere**.

63 Track N. to **Mishinli**, 2 miles.

68½ Road crosses to S. of the **Ergene Dere** by an old stone bridge.

69½ Alt. 400 ft.

71½ Alt. 500 ft.

74½ Road crosses to S. bank of the **Chorlu** by an old stone bridge.

Chorlu railway station. Road crosses to S. of railway.

76½ **Chorlu**, alt. 374 ft., pop. 8,000. Seat of a Kaimmakam. Many vineyards and fruit gardens in the neighbourhood. Telegraph lines to Rodosto and Constantinople.

miles

Branch roads :
(i) SW. to Rodosto (see Route 9 at mile 20).
(ii) NNE. to Serai (see Route 9 at mile 20).
(iii) ENE. to Yussufköi, 7 miles : whence NNE. to Cherkessköi, 15 miles (see Route 2 at mile 96½).

Road runs SE. from Chorlu, and becomes metalled. Telegraph line to Constantinople follows the road.

78½ Alternative road, unmetalled, branches E., rejoining main road at mile 101. It runs as follows :

miles

7 **Seche** (Esedche.) Wireless Station.
Road crosses to W. bank of the **Eski Deirmen** by a bridge.

8½ Branch roads :
(i) S. to main road at **Kinekli,** 3 miles.
(ii) N. to **Cherkessköi** village and railway station, 11½ miles (see Route 2 at mile 97).

10¾ **Deirmenköi.**

12¼ Branch road N. to Serai–Chatalja road, 9½ miles (see Route 2 at mile 102).

13¼ Alt. 700 ft.

14¾ **Chanta**, alt. 400 ft. Steep descent out of the village (300 ft. in 1 mile).

15¾ Road crosses to E. bank of **Chanta Dere** by a bridge, and turns E.

17 Branch road N., passing through **Kuchuk Chaltik,** 2¼ miles, and **Bekjilar,** 8 miles, to the Serai–Chatalja road, 11 miles (see Route 2 at mile 103). This road goes along the top of a ridge all the way.

Road turns S. and then bears E.

18 Road crosses to E. bank of the **Kalivri** by a bridge.

miles	miles	
	18½	Road crosses to E. bank of the **Kula Dere** by a bridge.
	20	**Bosnaköi**. Road turns SE.
	24	Road joins main road (see below at mile 101).
80½		Branch road SE. to Eregli (see Route 8 at mile 13¼).
86		Alt. 484 ft.
87½		Road crosses to E. bank of the **Eski Deirmen** by a bridge.
88		**Kinekli.** Branch road N. to Cherkesskői, 14½ miles (see above under mile 78½ and Route 2 at mile 97).
93		**Balbanli Chiftlik** to N. of road.
94		Road crosses to E. bank of the **Çhanta Dere** by a bridge.
94½		Road crosses to E. bank of the **Kula Dere** by a bridge.
97½		Road from Eregli comes in from the WSW. (see Route 7 at mile 14).
		Road follows the coast from this point to Buyuk Chekmeje.
101		Alternative road from mile 78½ comes in from the W.
101¼		Road crosses to E. bank of the **Tuzla Dere** by a bridge.
101¾		Road crosses to E. bank of the **Yarik Chair Dere,** which is here 50 yds. broad, with slow current, by a bridge of 30 small arches, and approaches Silivri across a broad marshy valley.
102		**Silivri**, pop. 3,500, mostly Greek. Situated on hill sloping down from E. of town to the sea. Old mole affords protection for shipping.
		Branch road NE. to Serai–Chatalja road, 6¾ miles (see Route 2 at mile 123).

miles

Between this point and Boghados are 3 streams, crossed by bridges.

108½ **Boghados,** pop. about 2,000. Small harbour, formed by ancient Roman mole.

111¼ Track NE. to **Shaiteros**, ¾ mile.

113¼ **Kumburgas.**

116¼ Road turns E. inland.

117¾ Alt. 300 ft.

119¼ **Kalikratia** (pop. about 3,000, Greek) on S. of road.

119½ Branch road, metalled, NNW. to Chatalja, skirting the marshes of the Buyuk Chekmeje Lake, 10½ miles (see Route 2 at mile 130¾). 1½ miles along this road are stone quarries, on a hill, alt. 390 ft.

Road now crosses between the Buyuk Chekmeje Bay on S., and Buyuk Chekmeje Lake on N., by old stone bridge of 765 yds.: this is really 4 separate bridges, each of 7 to 8 arches, the arches sloping 1 in 12 or 1 in 10; breadth 13 ft.; parapets. Between the piers of this bridge are sluices, by which the level of the lake can be raised, and the valley of the Kara Su flooded in front of the Chatalja lines.

120¼ **Buyuk Chekmeje,** pop. about 7,000 (half Greek). The bay offers an excellent and safe anchorage. Branch road to Hademköi and Derkos (see Route 5 a).

122½ Alt. 600 ft. Road turns SE.

126 Road crosses to E. bank of the **Aranli Dere**.

130¼ Road crosses a neck of land running ENE., ½ mile broad, between the sea on S. and the Kuchuk Chekmeje Lake on N. At the end of the neck of land, the road crosses two channels between the lake and the sea by a stone bridge of one arch of 39 ft. span and several small arches.

132 **Kuchuk Chekmeje.** The bay affords little protection; the lagoon is deep.

miles

Road joins the railway, and turns SE. The telegraph line now runs along the railway.

132½ Road crosses to E. of railway. Match factory ¼ mile SE. down the railway line.

133 Kuchuk Chekmeje (Floria) railway station, ½ mile to SE. Road turns ENE.

134¼ Branch roads :

(i) NNW. to **Safraköi,** 1¼ miles, and **Buyuk Halkali** and the Agricultural College, 3½ miles, whence ENE. to the Chatalja road, 4 miles (see Route 2 at mile 151).

(ii) SSE. to **San Stefano** village and railway station, 2 miles. San Stefano has a number of large villas inhabited by wealthy Greek merchants. A track NE., becoming a road after 1¾ mile, runs along the coast, past the Zeitunlik powder factories to Makriköi, 3¾ miles (see below under mile 137, and p. 146).

135¼ Road crosses to E. bank of the **Uzunköi Dere** by bridge.

136 Road crosses to E. bank of a stream, by bridge.

136¾ Road crosses to E. bank of two channels of the **Köprü Dere,** by bridges.

137 Alternative metalled road into Constantinople branches E. as follows :

miles	
1	**Injirli.**
	Branch road, unmetalled, ENE., to the **Silivri Gate,** 2¼ miles.
	Road turns SSE.
2¼	**Makriköi** village and railway station. Solid well-built stone pier, 50 yds. long, 30 yds. wide, with 10 ft. of water at the end. Good approaches from the pier to the main road, which is 200 yds. away. Light railway W. to **Barut Hane,** 1 mile.

miles	miles	
		San Stefano road comes in from WSW. (see above at mile 134¼).
		Road turns ENE.
	2½	Cloth factory, with pier to S. of road. Road crosses to E. bank of small stream. Cliffs begin E. of the stream. Railway line runs to N. of road.
	3	Cartridge factory and steel works to S. of road, situated on promontory, with earth cliffs 30 to 40 ft. high. In front of centre of foundry is stone pier 150 yds. long. At the end of it a steam crane lifting about 12 tons. At E. end of foundry is a short wooden jetty.
	3¾	Large tanneries to S. of road, with some wooden jetties 60 to 80 yds. long, easily approached from main road. Armenian and Greek hospitals to N. of road.
		Yedi Kule.
	4	**Yedi Kule Gate.** The railway station is within the walls.
		Road turns NE.
138		Alt. 295 ft. (immediately to N. of road).
139		Road crosses to E. bank of the **Hasnadar Dere** by bridge, and turns E.
		Track NE. to Daoud Pasha cavalry barracks, alt. 230 ft.
140½		Road bifurcates :
		(i) ESE. to the **Mevlevihane Gate,** ¾ mile.
		(ii) ENE. to the **Top Gate,** 1 mile.
144¾		**Constantinople,** St. Sophia. For routes through the city see pp. 171–4.

ROUTE 2

ADRIANOPLE—KIRK KILISSE—SERAI—CONSTANTINOPLE, 161¾ miles

The latest information (1916) gives this route as newly metalled up to 2½ miles E. of Kirk Kilisse. It is 26 ft. wide, 20 metalled. From here to Constantinople there appears to be no metalling. From Kirk Kilisse to Serai, the road is old but in fairly good condition. From Chatalja to Constantinople the road was reported (1915) impassable in winter, and even in summer it is marshy in the valley of the Kara Su; the best route is to follow the branch route to Buyuk Chekmeje, and thence by Route 1. The country is open and easy as far as Bunarhissar, and for the most part cultivated up to this point. From Bunarhissar to Vize the road is often stony and bad. Near Vize the valleys are more enclosed, and covered with low scrub. Deviations are possible in summer as far as Bunarhissar, but more difficult beyond this point, when the road skirts the Istranja Balkans. From Adrianople and Cherkessköi the road crosses a large number of streams, most of them unbridged. Only the most important are given in this itinerary. Between Adrianople and Kirk Kilisse there is an alternative road. There is a telegraph line from Adrianople to Serai.

miles	
0	**Adrianople.** Road follows the Lule Burgas road for 5 miles (see Route 1).

Alternative road passes through the centre of the E. line of forts, and keeps N. of the main road, crossing numerous streams, most of them unbridged. It runs as follows :

miles	
0	Adrianople. Road branches E. General direction ENE.

miles	miles	
	5½	**Musa Beili,** to N. of road, reached by a loop road.
	10	**Demeranliya.**
	17¾	**Kukiler.** Road crosses to E. of the telegraph line to Seliolo (Solioglu).
		Road turns NE.
	20¾	**Karadeli.** Road turns ESE.
	28¾	**Yenije.** Road joins main road (see below at mile 28¾).
5		Road to Constantinople via Lule Burgas branches SE. (see Route 1).
		Road turns E., following the telegraph wires.
7½		**Skenderköi.** Road descends, and crosses to E. bank of the **Sazlu Dere,** which is narrow and shallow.
10½		Ulu Pasha.
17½		**Hasköi.** Branch road SSW. to Havsa 6½ miles (see Route 1 at mile 17).
17¾		Road crosses to E. bank of the **Hasi Dere** by wooden bridge on masonry piers, 240 ft. long, 12 ft. broad, 20 ft. above water.
20¾		**Kisiliji.**
28¾		**Yenije.** Alternative road comes in from NW.
29		Road crosses to E. bank of the **Teke Dere** by wooden bridge, 360 ft. long, 12 ft. wide. The second track from this point branches ESE. to Kavakli village and railway station, 5 miles (see Route 21 at mile 16¾).
36		**Kara Hazir** (Kara Agder).
37½		Road joins Baba Eski–Kirk Kilisse road and telegraph line (see Route 21 at mile 22¾).
38¼		**Kirk Kilisse** (Lozen Grad), town and railway station, alt. 840 ft., pop. about 25,000, about two-thirds Bulgarian or Greek. Seat of a Mutessarif under Adrianople. Barracks in the Balaban Tepe, rising ground at N. end of town. Head-quarters of Nizam

miles

and Redif division. Garrison generally 6 battalions, 1 mountain, 4 field batteries. Two forts, one E., one W. of town on edge of a plateau, hidden among gardens and vineyards. Military hospital. Houses of stone, and well built; some of two stories. A rich town, celebrated for its vineyards. Cultivation of mulberry-trees. Distributing centre for country towards the Black Sea. Water in pipes from the Sheitan Dere, above the town.

40¾ Road leaves ESE., and then turns SE.

Road crosses to E. bank of two channels of the **Buyuk Dere,** by iron-girder bridge, 70 yds. long, commanded by low hills on E. side. Road ceases to be metalled from this point. The country is open and stony, with patches of cultivation. The streams have steep banks.

41¼ Branch road E. to Samakov (see Route 23 at mile 3).

Road continues SE.

43¼ **Kiziljik,** pop. about 350. Houses of mud and wood with thatched roofs. The country at this point becomes pasture land dotted with a few trees.

46¼ **Üsküb Dere,** pop. about 750. Houses of mud and wood with tiled roofs. Situated in a valley running from N. to S. Large new mosque. Between here and Yeno there are numerous tracks N. to Üsküb.

52¾ **Yeno** (Yani), pop. about 2,000. Garrison, one company of infantry. Houses mostly of stone. Situated in an open plain.

55¾ **Bunarhissar,** pop. about 2,500, mostly Bulgarian and Greek. Seat of a Mudir. Garrison, one company. The country is flat and cultivated, except on the N., where it rises steeply to the Monastir Dagh. E. of the village are three ancient towers, from which an extensive view is obtainable.

miles

Lule Burgas–Iniada road crosses from W. to NE. (see Route 22 at mile 18¼).

Road leaves E., and then turns ENE.

58¼ **Teke Chiftlik.**

59¼ Track N. up the Purliya Dere to Urun Beili, on the Samakov road, 6 miles (see Route 22 under mile 18¼ and at mile 28).

Road crosses to E. bank of the **Purliya** (Karagach) **Dere,** by bridge.

Poryali, to S. of road.

Road now proceeds ESE. across the W. spurs of the Istranja Mountains.

65½ Alt. 1,309 ft. on N. of road.

66¼ Road enters the valley of the **Beyazköi Dere.** It runs along N. side of the valley, crossing many affluents during the next 10½ miles.

71 **Vize,** alt. 350 ft., pop. 3,500 (two-thirds Greek). Village partly built on hills. Seat of a Kaimmakam. Government offices, in centre of village, are a stone building, occupying the site of the Acropolis, from which there is a sheer rock descent of 100 ft. The Turkish quarter is of stone, the Greek of wood. Garrison, one battalion of infantry, one detachment of cavalry. Telegraph lines to Midia, Kirk Kilisse, and Cherkessköi via Serai.

Alternative road to Serai branches SE., passing through **Mengeret,** 4¼ miles, and reaching **Serai,** 13¾ miles. This road is bridged at most streams.

73¾ **Bash Tatarli** to NE. of road.

75 Track E. to **Yavrenli,** 1¼ miles, whence back to main road at Chakli, 2¾ miles.

77½ **Chakli.**

83½ **Serai,** alt. 534 ft., pop. 2,000. Situated on a flat spur of the Istranja Mountains. Telegraph lines to Midia, Kirk Kilisse, and Cherkessköi.

miles

Branch roads as follows :

(i) Roads to Midia branch NE. (see Route 9 at mile 42).

(ii) Alternative road from Vize comes in from NW. (see under mile 71 above).

(iii) Road to Istranja (and alternative road via Yeniköi to mile 99 below) leaves SE. (see Route 6)

Road leaves SSW., following the Rodosto road for $5\frac{1}{4}$ miles (see Route 9 between miles 42 and $36\frac{3}{4}$). Road crosses to S. bank of the **Galata Dere** immediately on leaving the town.

$84\frac{3}{4}$ Branch road from mile $21\frac{3}{4}$ on the Rodosto–Midia road comes in from SW. (see Route 9).

$85\frac{3}{4}$ Alt. 600 ft.

$86\frac{1}{2}$ Alt. 500 ft.

$88\frac{3}{4}$ **Tatarköi.**

Rodosto road branches S.

Road turns ESE., and after 1 mile, SE.

$96\frac{1}{2}$ **Cherkessköi.** Branch road WSW. to Chorlu (see Route 1 at mile $76\frac{1}{2}$).

Cross Chorlu Dere, and railway.

97 Branch road W. and then S. to Kinekli (see Route 1 under mile $78\frac{1}{2}$ and at mile 88).

Road turns E. The country is now wooded, with low oaks and scrub.

$97\frac{1}{2}$ Cherkessköi railway station.

98 Alt. 700 ft.

99 Branch road from Serai–Istranja road comes in from N. (see Route 6 at mile 3).

102 Branch road S. to Chanta (see Route 1 under mile $78\frac{1}{2}$).

103 Branch road S. to the Chanta–Silivri road (see Route 1 under mile $78\frac{1}{2}$).

miles

Railway approaches road from N., and runs close to it.

104½ Road crosses to E. of railway, and still follows it closely, turning SE.

106¾ Branch road E. to **Sinekli** railway station, 1¾ mile, whence N. to Istranja, 15 miles (see Route 6 at mile 15).

Road turns S. across railway.

107¾ Road turns SE.

112 **Buyuk Kalanjali.** The wooded country ends here. Road turns ESE.

114¼ **Fener,** on E. of road. Road turns NE., and after 1 mile curves to E., thence gradually turning ESE., and finally SSE.

122 Road turns E., gradually inclining ENE.

123 Branch road from Silivri comes in from SW. (see Route 1 at mile 102).

126½ **Albasan.** Wooded country between here and Chatalja.

128¼ Alt. 1,200 ft. Road now makes a semicircular curve into Chatalja, which it approaches from S.

130¾ **Chatalja,** alt. 255 ft.

Branch roads :

(i) N. to Istranja (see Route 6).

(ii) NE. to Chatalja railway station, 1½ mile.

(iii) SE. to Buyuk Chekmeje, 10½ miles (see Route 1 at mile 119½), a strategic road, 16 ft. broad, 14 ft. metalled.

Road leaves E., crossing a number of streams, most of which are bridged, between here and mile 139½.

132¼ Road crosses to E. of railway.

134¼ Road crosses to E. bank of affluent of the **Kara Su,** and crosses the Kara Su itself, by bridges.

miles	
136	Road crosses to E. of railway.
138¼	Alt. 400 ft. Road crosses the Buyuk Chekmeje–Derkos road from W. to E. (see Route 5 a at mile 31¾).
141¾	Alt. 500 ft. Steep descent into valley.
142¼	**Tashaghil,** ¼ mile to S. of road. **Bujarköi,** ½ mile to N. of road.
145	Road crosses to E. bank of the **Ak Bunar Dere,** and to E. of railway. **Sparta Kule,** railway station immediately to N. of road.
147¼	Road touches railway, which at this point skirts the N. marshes of the Kuchuk Chekmeje lagoon. General direction ESE. Branch road from Hademköi comes in from the NW. (see Route 5 a at mile 34¾).
149	Road crosses to E. bank of the **Menekshe Dere** (Iki Telli Dere) by bridge.
149¼	Track SSE. to Buyuk Halkali and Agricultural College, 1½ mile (see Route 1 at mile 134¼).
151	Alternative road E., rejoining main road after 1¾ mile. Branch road from Buyuk Halkali comes in from SW. (see Route 1 at mile 134¼).
151½	Road crosses to E. bank of the **Kuchuk Halkali Dere** by bridge.
152¾	Alternative road comes in from WNW. (see above at mile 151).
153	Branch roads, through vineyards : (i) N. to **Kalfaköi,** ¾ mile. (ii) SSE. to **Aipa,** ¾ mile, whence E. to Chifut Burgas, 2 miles, and Vidos, 2¾ miles, and Daoud Pasha cavalry barracks, 3½ miles, whence to Route 1 (at mile 139).
154	Road crosses to E. bank of the **Köprü Dere** by bridge.
155¾	**Litros** on N. of road.

miles	
156½	Road crosses to E. bank of the **Chorbaji Dere.** Road bifurcates : the more N. of the two passes the Maltepe military hospital ; the roads join after 1¾ mile.
158½	**Top Gate.**
161¾	**Constantinople,** St. Sophia.

ROUTE 3

GALATA—HISSAR KAYA, 19¾ miles
With branch to Kilios

This road is metalled for the first 14½ miles. It goes over hilly country, skirting and finally entering the Belgrade Forest. All the branch roads on this route are metalled, unless otherwise stated.

miles	
0	**Galata** (New Bridge).
3¼	**Shishli.** Road turns NE., and follows the telegraph lines from this point.
5	Road turns N. **Zinjirli Kuyu** to W. of road. Cavalry guard-house to E. of road.
	Branch road ENE. to **Stenia,** 5¼ miles.
	The road after this point turns NNW., following the telegraph lines that run in this direction.
6	Road turns NE., and then E.
7¾	**Mashlak,** guard-house. Forest 1 mile to W.
	Branch road E. to **Stenia,** 2 miles (see Route 4 at mile 9).
	Road turns N.
9½	Guard-house on E. side of road.
10	Branch road SE. to **Yenikŏi,** 2¾ miles (see Route 4 at mile 11).

miles

$10\frac{1}{4}$ Branch roads :

(i) ENE. to **Therapia,** $1\frac{1}{2}$ mile.

(ii) Alternative route NW. (unmetalled), running between the main road and Belgrade Forest, 3 miles (see below at mile $13\frac{1}{2}$).

$11\frac{1}{4}$ **Kalafat Yeri,** on the Bosporus. Small guard-house at the cross-roads.

The Bosporus road comes in from SE. and continues NE. (see Route 4 at mile 14).

Road turns NW. The telegraph line to Kilios comes in shortly after this point, crosses the road from S. to N., and leaves it. Road runs up valley of the Buyuk Dere for the next $1\frac{3}{4}$ mile.

12 Wooded country immediately to N. of road.

$12\frac{3}{4}$ Kilios road branches N., as follows :

miles	
$\frac{1}{2}$	**Abraham Pasha Chiftlik.** Alternative branch road, less steep, comes in from NW. (see below at mile 13).
$1\frac{1}{4}$	Loop road leaves due E., length 1 mile.
2	Road ceases to be metalled.
3	Several tracks to Kilios. The best is probably the one which keeps close to the telegraph lines, and follows up the Kurshum Dere.
$7\frac{1}{2}$	**Kilios,** on the Black Sea. Lighthouse, lifeboat and rocket-station, telegraph and telephone to Constantinople ; British cable to Odessa, German cable to Constantsa ; barracks.
	Track (unsuitable for wheeled traffic) N. along the coast, to **Podima,** whence track to **Serai.**

13 Branch road to Kilios road, joining it at Abraham Pasha Chiftlik, $\frac{3}{4}$ mile (see branch road above).

miles	
13½	Alternative road comes in from S. (see under mile 10¼ above, branch road ii).
13¾	Road enters Belgrade Forest. **Baghcheköi,** to N. of road, ¼ mile. Immediately S. of this village is a well-built barracks, accommodating one squadron.
14½	**Belgrade.** Various old reservoirs, serving Constantinople with water, now disused, in the neighbourhood. At this point the road ceases to be metalled.
14¾	Road turns sharply N. up valley of the **Palaeokhori.**
18¼	**Domuz Dere.** Road turns E., and then N. in the village.
19¾	**Hissar Kaya.** Battery; W. boundary of cliffs which extend from Kilios.

ROUTE 4

GALATA—THERAPIA—RUMELI FENER, 21¼ miles

This route follows the shore of the Bosporus as far as Rumeli Kavak, where the Bosporus fortifications begin. It is metalled as far as Rumeli Hissar and again between Stenia and Bazarbashi. The country is easy and studded with villas up to Rumeli Kavak. From Rumeli Kavak the road keeps ½ to 1 mile inland, skirting the Belgrade Forest. Highest altitude 341 ft. near Rumeli Fener. There are numerous piers, communication along the Bosporus being usually carried on by small steamers.

miles	
0	**Galata** (New Bridge). Numerous guard-houses and barracks as far as Kuru Cheshme.
3¼	**Ortaköi.**
4¼	**Kuru Cheshme.** Guard-houses in the village square, near the quay, and opposite the mosque.

miles

$5\frac{1}{4}$ **Arnautköi**. Large guard-house on the S. side of the point, on the quay and the coast road.

6 **Bebek.** Guard-houses: (i) large, for 50 men. near the Khedivial palace; (ii) near the steamer pier.

$6\frac{1}{2}$ The road is not metalled from this point.

$6\frac{3}{4}$ **Rumeli Hissar,** telegraph station. Two lines of cables across Bosporus. Small guard-house on the shore, near the cable office.

$7\frac{3}{4}$ Road crosses to N. of the Balta Liman. Small guard-house for 30 men at the mouth of the stream on the S. bank, somewhat set back from the shore.

8 **Boyajiköi.**

Emirgian.

$8\frac{1}{4}$ Road turns W.; after a few hundred yards, metalling recommences.

$8\frac{3}{4}$ Road from Zinjirli Kuyu comes in from S. (see Route 3 at mile 5).

Road turns N.

9 Road from Mashlak comes in from W. (see Route 3 at mile $7\frac{3}{4}$).

Road turns E.

$9\frac{3}{4}$ **Stenia,** at mouth of the Stenia Dere, up which a track runs to lime-kilns, $\frac{1}{4}$ mile. Guard-house for 30 men, overlooking the S. side of the bay. Floating dock.

11 **Yeniköi**. Branch road from Route 3 at mile 10 comes in from NW. Guard-house in the main street $\frac{1}{4}$ mile S. of steamer pier.

$11\frac{1}{2}$ **Köibashi.** Between here and Therapia most of the summer residences of the Embassies are situated.

$12\frac{1}{4}$ **Therapia,** pop. about 5,000. Houses mostly built of wood. Masonry quay wall with metalled road alongside leading from British to German Embassies. Suitable for disembarkation; water generally 10–12 ft. deep at wall. Landing easy all along the shore here,

miles

except during a N. wind. Road continues along the coast, following the telegraph line. Guard-house of 25 men adjoining the lighthouse; smaller guard-house in village. Iron pier, with 20 ft. of water, in front of German Embassy.

13¾ **Kefeliköi.**

14 **Kalafat Yeri.** Belgrade road comes in from SSW. and branches NW. (see Route 3, at mile 11¼). Small guard-house at the cross-roads. Short wooden pier.

Road follows the Bosporus and telegraph lines.

14¾ **Buyuk Dere** (N. quarter called **Yeni Mahalle**), pop. 6,000. Several piers and quay wall. Prominent guard-house, for 50 men, near the steamer pier. Russian Embassy on the shore. It is possible to signal from here to ships in the Black Sea. Iron pier 30 yds. long in front of the Embassy.

15¾ **Sariyer.** Two-storied guard-house, close to the steamer pier, but rather retired from the shore. Branch road (unmetalled) NW. to the Kilios roads, 2¼ miles.

16 **Bazarbashi.** Two-storied guard-house up the slope from the coast road, somewhat hidden.

16¼ From this point the road is unmetalled.

17¼ **Rumeli Kavak.** Pier. The Bosporus fortifications are between here and the Black Sea. N. of Rumeli Kavak the Bosporus is bordered by basalt cliffs, without vegetation.

17½ Cable across the Bosporus. Road now leaves the Bosporus and the telegraph lines and climbs inland.

18¼ Road turns ENE., and skirts the E. edge of wooded country.

18½ Road turns N.

19½ Road bifurcates, each branch leading to Rumeli Fener; the W. branch is the shorter.

21¼ **Rumeli Fener.** Lighthouse and strong fortress.

ROUTE 5 a

CONSTANTINOPLE—KARA BURUN, via BUYUK CHEKMEJE, 51¾ miles

A first-class metalled road, running from Buyuk Chekmeje to Derkos behind the Chatalja lines. The section Buyuk Chekmeje–Hademköi was made in 1912–13, during the Balkan Wars. It is 33 ft. wide, of which 20 ft. are metalled. The grades reach 1 in 12. There is an alternative route from Constantinople to Hademköi, via Litros, shorter, but bad; as late as 1915 it was reported impassable in winter.

miles	
0	**Constantinople.** From here to mile 24½, see Route 1, between miles 144¾ and 120¼.
24½	**Buyuk Chekmeje.** Adrianople road continues W. Road branches NE., skirting E. shore of the Buyuk Chekmeje Lagoon.
31¾	Alt. 400 ft. Road crosses Chatalja–Constantinople road from SW. to NE. (see Route 2 at mile 138¼).
32¾	**Muhaköi.**
34¾	**Hademköi,** alt. 600 ft. Railway station SSE. of town ¾ mile.
	Alternative road from Constantinople road (via Litros) comes in from E. (see Route 2, at mile 147¼).
	Road leaves NW.
35¼	Military road branches WNW., and then N. to the **Nakash Dere Valley,** 3½ miles, circumventing a hill, alt. 582 ft.
35¾	Road crosses to N. of railway, and leaving it continues NNW. Telegraph lines now follow the road.
38½	Alt. 680 ft.
41¼	**Yazi Euren.**
45	Alt. 466 ft. Road turns ESE.

miles	
46¼	Alternative road from Constantinople comes in from the SE. (see Route 5 b at mile 29¼). Road turns NE.
48¼	Road crosses to NE. bank of the **Derkos Dere** by a bridge, and turns N.
48¾	**Derkos**. Situated on low ground at the SE. end of the Derkos Lake. The principal water-supply for Constantinople and the villages on the European side of the Bosporus comes from this lake. Ditches to Chatalja, for flooding the country.
49¾	Road crosses to N. bank of the **Basali Dere** and runs across low hills to Kara Burun.
51¾	**Kara Burun**. (Alt. of promontory, 200 ft.) Lighthouse.

ROUTE 5 b

CONSTANTINOPLE –KARA BURUN via BUYUK DERBEND HAN, 34¾ miles

This road is suitable for wheeled traffic, though its surface is not nearly so good as Route 5 a, and the country it passes through is more difficult. It is metalled as far as Ramis Chiftlik barracks and from Tayakadin to Kara Burun.

miles	
0	**Constantinople.**
3	**Edirne Kapu.** 250 yds. beyond the gate the road turns NE.
3¼	Road turns NW. Loop road as far as Topjilar.
4	**Topjilar.**
4¾	**Ramis Chiftlik** cavalry barracks.
6¾	**Kuchukköi,** ¾ mile to E. of road.
10¼	**Yeni Han.** Alt. 620 ft.
12¼	**Chinar Han.**
14¼	**Sichan Han.** Alt. 761 ft. Immediately before this, road enters **Belgrade Forest.**

miles	
15¼	**Buyuk Derbend Han.** Alt. 820 ft.
15¾	Track N. to **Boghaskŏi**, 2 miles, **Bokluja,** 3 miles, and **Imrakhor,** 5 miles. This track follows up the valley of the **Gŏk Dere**. From Imrakhor there is a road running NW. to the main road at Tayakadin, 5½ miles (see below at mile 26¼).
19¼	**Arnautkŏi.** Alt. 623 ft.
26¼	**Tayakadin.**
	Track N. down the **Derkos Dere** to Derkos, 2¼ miles.
	Road turns W.
29¼	Road joins the **Hademkŏi** road (see Route 5 a at mile 46¼).
31¾	**Derkos.**
34¾	**Kara Burun.**

ROUTE 6

SERAI—ISTRANJA—CHATALJA, 49 miles

This road is not metalled. It is possible for wheeled traffic, but the surface is not good, and the country is difficult. The route passes over the S. mass of the Istranja Mountains.

miles	
0	**Serai.** Road leaves SE.
3	Branch road SE. passing through **Yeniköi,** 8 miles, and joining Serai–Constantinople road, 11½ miles (see Route 2 at mile 99).
	Road turns ESE.
11	Alternative road S., and then E. to mile 19, avoiding Istranja village, 8 miles.
	Road now enters the wooded country of the Istranja Mountains.
15	**Istranja,** alt. 400 ft.

miles

Branch road SSE. to **Sinekli** railway station and the Serai–Constantinople road (see Route 2 at mile 106¾).

Road turns SE.

17¾ Road crosses to S. bank of the **Istranja** River, and ascends a ridge between the Istranja and the **Chanar.**

19 Alternative road from mile 11 comes in from W.

21½ Road descends into the valley of the Istranja, the winding course of which it follows closely as far as the remains of the Anastasian wall.

28 Road crosses to E. of remains of the Anastasian wall.

Road now leaves the river, and the valley widens.

29½ **Belgrade.**

Branch road N., following the telegraph lines to **Karajaköi,** 2 miles, on N. bank of the Istranja River. Thence there is a track N. over difficult country to **Podima,** 8 miles, a village ½ mile from the Black Sea coast.

Telegraph line from Belgrade to Chatalja follows the road for 3 miles.

Road turns SE. into wooded country, and then S.

32 Road approaches close to the **Chiftlik Dere,** up the valley of which it runs to the summit of the watershed.

33 **Chiftlikköi** (½ mile) to W. of road.

38½ Road descends, keeping more or less close to the **Ak Dere.**

40 **Akalon,** on E. of road.

43½ Alt. 328 ft. Forest country ends.

45½ Road crosses to S. of railway, and to S. bank of the **Kara Su** by a bridge.

49 **Chatalja.**

ROUTE 7

EREGLI—SILIVRI, 18½ miles

This road keeps close to the Sea of Marmara. It is possible for wheeled traffic, though it is not good (1915). The maximum grade is 1 in 14. Deviations are possible in summer.

miles	
0	**Eregli.** Village on site of ancient Perinthus, of which there are still many remains. Practically no trade or supplies. Pier. Ancient mole. Poor anchorage in the bay. Telegraph line to **Chorlu.** Low cliffs to the E. of town, and marshy ground to the W. The road starts N. round Eregli Bay and then turns NE.
3¾	Road crosses to E. bank of **Eski Deirmen.**
4¼	**Sultanköi,** on the shore, alt. 100 ft. From here to Silivri the shore is low and sandy, with a few small cliffs. The ground rises gradually from the shore, and is treeless, arid, and, on the whole, uncultivated.
6½	Road from **Rodosto** comes in from the W. (see Route 9 under mile 7½).
7½	**Eski Eregli Chiftlik,** alt. 100 ft.
10¼	Road crosses to W. of **Chanta Dere** by a bridge.
10¾	Road crosses to W. bank of the **Kalivri.**
14	Road joins the Constantinople–Adrianople chaussée (see Route 1 at mile 97½).
18½	**Silivri.**

ROUTE 8

EREGLI—CHORLU, 17¼ miles

This road is fit for wheeled traffic, though not good. It runs along a ridge 200 ft. above the Dokat Dere, and then over low hills. Telegraph lines follow it the whole way

miles	
0	**Eregli.** Road leaves NNW.
6	Road crosses to NW. bank of the **Dokat Dere.** The road from Rodosto to Silivri crosses from W. to E. (see Route 9 under mile 7½).
9¼	**Shahbaz.**
13¼	Road joins Adrianople–Constantinople chaussée (see Route 1 at mile 80½).
17¼	**Chorlu.**

ROUTE 9

RODOSTO—CHORLU—SERAI—MIDIA. 59 miles

This road is fit for vehicular traffic, but is not good. A telegraph line runs along it from Rodosto to Chorlu, and another from Serai to Midia. There are alternative roads between Chorlu and Serai. The general direction of the route is NE. and the country rises gradually from Rodosto to heights of about 600 ft.; these heights are rounded downs, either cultivated with corn or covered with a small yellow prickly weed. There are few trees except in the valleys, which latter are generally wide and fertile.

miles	
0	**Rodosto** (**Tekfur Dagh**), pop. about 28,000 (only a quarter of whom are Turkish). The only good harbour on the Sea of Marmara. Town built on the gentle slopes of a hill facing S.; the upper houses are

miles

350 ft. above the sea. Sea front extends for nearly a mile. Climate healthy, but town very dirty and insanitary. Nearly all houses are of wood, and therefore inflammable. Large export of grain. Water and provisions are obtainable in the town. About 250 tons of coal are generally in stock, and large quantities of petroleum are imported. Wireless station. Muradli railway station 14½ miles to the N. (see Route 10).

Road leaves E., following the telegraph line to Chorlu.

1 Road turns NE.

1½ Road crosses to E. bank of stream by a bridge.

4½ Road crosses to E. bank of stream by a bridge.

6½ **Ghazi Oghlu.**

Track N. to **Uzunli,** 1 mile, **Chairum** (at foot of hill, alt. 800 ft.), 5½ miles, **Balabanli,** 6¾ miles, railway (7 miles E. of **Muradli**), 9 miles.

7½ Branch road (unmetalled) E. to **Eregli** and **Silivri,** as follows :

miles	
2	Road crosses to W. bank of Simen Dere.
4½	Track S. to **Sherefli,** on the shore of the Sea of Marmara.
	The road now crosses the marshes of the **Köprü Dere.**
5½	**Köprü.**
9½	**Servili,** on S. of road.
13½	Road crosses Eregli–Chorlu road from W. to E., 6 miles N. of Eregli (see Route 8 at mile 6).
17	**Umurja.**
18	Road crosses to E. bank of **Eski Deirmen.**
21	Road joins the Eregli–Silivri road (see Route 7 at 6½ miles).
33	**Silivri.**

miles	
	Road continues NE., following the telegraph lines.
$9\frac{1}{2}$	Road crosses to E. bank of the **Simen Dere** by a bridge.
12	Road crosses to E. bank of stream by a bridge. **Haji Muradli,** on W. of road.
16	Alt. W. of road, 728 ft.
20	**Chorlu.** Road crosses Constantinople–Adrianople chaussée from SW. to NNE. (see Route 1 at mile $76\frac{1}{2}$).
$20\frac{1}{4}$	Road crosses to N. bank of the **Ak Kadin Dere.**
$21\frac{3}{4}$	Alternative road N. to **Serai,** as follows. This alternative road passes through more open country, but the gradients are steeper and the surface worse.

miles	
1	Road crosses to N. of railway.
2	**Yulafli** to E. of road.
4	Alt. 400 ft.
8	Alt. 600 ft.
12	**Uzun Haji,** $1\frac{1}{2}$ mile to W. of road.
$12\frac{3}{4}$	Road crosses to W. bank of the **Manuka Dere,** by a bridge.
$13\frac{1}{4}$	Road crosses to N. bank of stream.
$13\frac{1}{2}$	**Karliköi.**
$18\frac{1}{2}$	Road joins the Chatalja–Adrianople road (see Route 2 at mile $84\frac{3}{4}$, and see below at mile $40\frac{3}{4}$).
$19\frac{3}{4}$	Serai.

	Road proceeds NE., keeping $\frac{1}{2}$ mile S. of the railway.
$26\frac{1}{4}$	Road crosses to N. of railway, and leaves it.
$33\frac{1}{4}$	Alt. 600 ft. Track E. and then SE. to **Cherkessköi** village and railway station, 5 miles.
$36\frac{1}{2}$	Road crosses to N. bank of the Manuka Dere.
$36\frac{3}{4}$	**Tatarköi.** Road joins Chatalja–Adrianople road, which it follows to Serai (see Route 2 at mile $88\frac{3}{4}$).
39	Alt. 500 ft.
$39\frac{3}{4}$	Alt. 600 ft.

miles	
$40\frac{3}{4}$	Alternative road from mile $21\frac{3}{4}$ comes in here.
42	Road crosses to N. bank of the **Galata Dere.**
	Serai, alt. 534 ft.
	Road proceeds NNE. through the town.
	Branch roads :
	(i) NW. to Vize (Adrianople road) (see Route 2 at mile $83\frac{1}{2}$).
	(ii) Alternative road ENE. to Sultanbaghche (see below at mile 51). A much longer route, and a poor road, the last half being through wooded country. Total distance, $13\frac{1}{2}$ miles.
	Road continues NNE., following the telegraph line in this direction. The road gradually turns NE.
$44\frac{1}{2}$	Road approaches close to the N. bank of the Galata Dere, and then leaves it.
$49\frac{1}{2}$	Alternative road NNW., following the telegraph line (which now leaves the main road), then NE., then N., rejoining main road at mile $54\frac{1}{2}$. Total length 6 miles.
50	Track NNW. $\frac{1}{2}$ mile to alternative road from mile $49\frac{1}{2}$.
51	**Sultanbaghche.** Alternative road from mile 42 comes in from the SSE.
$51\frac{3}{4}$	Road crosses to NE. bank of 3 streams.
$54\frac{1}{2}$	Alternative road from mile $49\frac{1}{2}$ comes in from the WSW.
$56\frac{1}{2}$	Road crosses to N. bank of **Kizghan Dere.**
59	**Midia.** On a steep cliff between the mouths of the Kizghan Dere and the **Papuch Dere.** Telegraph station. Anchorage for small vessels.

ROUTE 10

RODOSTO—MURADLI Railway Station, $14\frac{1}{2}$ miles

A well-kept, metalled road, 20 ft. wide. The gradients are easy after the first $3\frac{1}{2}$ miles. The country is not well cultivated. The road is commanded after the first $3\frac{1}{2}$ miles by a ridge three to one miles to E., running NNE. It is believed that Muradli and Rodosto are connected by telephone.

miles	
0	**Rodosto.** Road leaves N., and climbs steeply; gradient 1 in 12.
$3\frac{1}{2}$	Alt. 845 ft. **Keya Kuyu,** pop. about 350, to E. of road, $\frac{3}{4}$ mile.
14	Road crosses to N. bank of the **Chorlu Dere** by an iron-girder bridge, 2 spans, length 140 to 160 ft., 16 ft. wide, height above water, 25 ft.
	The banks of the Chorlu Dere are of clay, and 25 ft. high. The stream is fordable only in summer.
$14\frac{1}{4}$	**Muradli,** pop. about 500.
$14\frac{1}{2}$	**Muradli** railway station.

ROUTE 11

RODOSTO—HAIROBOLU—BABA ESKI, $46\frac{3}{4}$ miles
With branch to Uzun Köprü

This road follows the metalled road to Malgara for 2 miles. Thence to Senanli it is an unmetalled road not in good repair. It passes for the most part over open country: the ground on either side of the road could be used for artillery in summer, but is impassable in winter, owing to the black soil. A telegraph line runs along the road to Hairobolu. The breadth of the road varies from 30 to 12 ft. From Senanli to Baba Eski it is metalled, and is 26 ft. wide, 20 ft. metalled. The follow-

ing times have been given for the journey, for wheeled vehicles: Rodosto to Hairobolu, 10 hours; Hairobolu to Baba Eski, 4 hours.

miles	
0	**Rodosto.** Road leaves in a WSW. direction.
1¾	**Malgara** road continues WSW. (see Route 13 at mile 1¾).
	Road turns NNW., following telegraph line going in that direction.
3	Road crosses to N. bank of **Mere Dere** by a bridge.
7	**Tavshanli Cheshme** (i.e. spring). The last water close to the road until Kandamish.
12	Track SW. to **Bunarliköi,** on the **Kanli Asmak Dere,** 3 miles.
14	Track NW. to **Karaja Kalaus,** 1½ mile. Petrol-driven flour-mill at Karaja Kalaus.
19	Road crosses to N. bank of stream.
19½	**Kandamish,** on the W. of road, 1¼ mile down the stream.
22¾	Road approaches close to E. bank of Kanli Asmak Dere, and crosses to N. bank of one of its affluents by a bridge.
23	Road crosses to N. bank of another affluent by a bridge.
23½	Road crosses to W. bank of Kanli Asmak Dere by a bridge. Road turns WNW.
24	**Chene,** on S. of road.
28½	Road crosses to W. bank of the **Ana Su** (Poja Dere) by a stone bridge of 5 arches, 100 yds. long, 5½ broad, and approached by low embankment.
29	**Hairobolu,** pop. about 3,000; seat of a Kaimmakam. Barracks; 1 petrol, 1 steam flour-mill. Water from wells. Telegraph and telephone. Centre of cattle- and grain-raising country. Gardens to N. and E. of town. The general surroundings are grass-covered hills.

miles

Branch roads :

(i) From **Malgara.** This road comes in from the S. (see Route 13 under mile 34½).

(ii) W. and then NW. to **Uzun Köprü.**

miles	
¼	Road turns NW.
2¼	General direction from here to Uzun Köprü is W.
6½	**Popköi.**
11	**Spakuru.**
15½	**Chepköi.**
23½	**Uzun Köprü** in the **Ergene** Valley. Railway station on N. bank of the Ergene (see Route 15 at mile 122).

Road turns N. out of the town, crossing to NE. bank of the **Hairobolu** River by a stone bridge of 3 arches, 78 yds. long, 10 yds. wide, in good condition. The road follows down the river, which is immediately on the W. The valley is cultivated.

29¾ Road crosses to N. bank of affluent of the Hairobolu.

33¾ Road leaves the river, which turns NW.

35¼ **Lahana,** pop. about 600 (Muhajirs).

36¾ Road crosses a nullah, with steep gradient. Buttresses of a bridge remain.

38¾ **Senanli.** Pop. 250. The road is metalled from this point, and enters valley of the Kanli Asmak.

39½ For the next 1,000 yds. the road is on an embankment. The valley is always flooded in winter, and two openings have been constructed as additional outlets, 200 yds. apart. There are iron bridges over these of 131 and 20 ft. length. The banks of the river are 10 ft. high, and steep.

39¾ Road crosses to N. bank of the **Kanli Asmak Dere** by an iron bridge of 12 stone piers, length 344 ft.,

miles	
	breadth 18 ft.; height above bottom of stream 12 ft. The roadway is supported by 8 iron road-bearers.
40	Road crosses to N. bank of the **Ergene** by an old, arched, sloping stone bridge (main arch of 60 ft. span; 2 smaller arches; road 24 ft. wide). The banks are 10 ft. high, and steep. The breadth of the river is 75 ft.
40¼	Road crosses to N. of railway.
	Alpulu junction station (junction for Baba Eski–Kirk Kilisse line).
	The road continues N. up the E. bank of the **Kumburlar Dere.**
42¼	**Alapie** (Alpulu). Track NNE. to the Lule Burgas–Constantinople road, 2 miles (Route 1).
	Road crosses to W. bank of the Kumburlar Dere by a bridge, and proceeds in a NW. direction, gradually leaving the river.
44¾	Road joins Adrianople–Constantinople road (see Route 1 at mile 35).
46¾	**Baba Eski,** town and railway station.

ROUTE 12

RODOSTO—TATARKÖI—UZUN KÖPRÜ, 59 miles

This route follows the Malgara road as far as mile 24½, and then diverges as a cart-track, with bridges. A British officer drove over the entire route in October 1905. The following description is drawn largely from his report.

miles	
0	**Rodosto.** From here to mile 24½ see Route 13.
24½	**Malgara** road continues SSW.
	Track branches NW.
25½	**Yurukköi.**
26½	**Chakal Chiftlik.**

miles	
27½	Track reaches the **Poja Dere,** and turns W. up the stream.
27¾	Track crosses to N. bank of the Poja Dere by a rough stone bridge of 1 arch, and turns W.
28¾	**Idemir,** ¾ mile to S., on S. side of river.
29¼	Track crosses to W. bank of stream by a ford with steep banks, and 18 ins. of water in summer. Track bears WNW.
30¾	**Akinjilik** (Greek). Wooden houses. Road crosses to W. bank of stream, and turns NNW. up the stream.
32¾	Road crosses to N. bank of stream by ford.
33¼	Road joins the Malgara–Hairobolu road from the SSE. and continues N. along it (see Route 13 under mile 34½).
34¼	**Koz Yoruk Chiftlik,** a straggling village, pop. about 800.
35	Malgara–Hairobolu road continues N.
	Track branches NW.
40½	**Tatarköi** (Greek). Hills to the NE. covered with low scrub nearly to Hairobolu.
	Track crosses to W. of stream by a high-arched stone bridge, and proceeds NW.
41½	**Doghanköi** (Muhajirs), 1 mile to W. of road.
43½	**Mastanlar.**
44	Track turns W.
46	Track turns NNW., keeping wooded country to the W.
48½	Track crosses to NE. bank of stream, which it follows through a deep gorge between wooded hills to Beykonak.
50	Hill 1½ miles to E., alt. 770 ft.
	General direction now NW.
51	**Beykonak,** pop. about 500.
53	**Kirkavak.**
59	**Uzun Köprü.**

ROUTE 13

RODOSTO—MALGARA—KESHAN—IPSALA, 66¼ miles
With branch to Ferejik

This is a metalled chaussée as far as Keshan, with an average breadth of 15 to 18 ft. A telegraph and telephone line (4 wires in all) go along the road as far as Bulgarköi. The country is one of limestone hills, sloping usually from N. to S. As a rule the gradients are not steep ; the steepest is two miles from Rodosto, downhill to cross the Mere Dere. Deviations from the road for artillery are possible in summer. From Keshan to Ipsala there was, until 1915, only a cart-track, easy in summer but impassable in winter. It was reported (June 1915), however, that this track was being made into a carriage-road. The country by the side of the road is easy, though there are a number of small brooks with steep or swampy sides.

miles	
0	**Rodosto.** Road leaves WSW., ascending to mile 1¾.
1¾	**Hairobolu** road branches NNW. (see Route 11 at mile 1¾).
	Road continues WSW. From this height Rodosto is commanded.
2	Road crosses to W. bank of the **Mere Dere.**
4½	**Musratliköi,** pop. about 200, ½ mile to S. of road, up a steep hill-side.
5½	Alt. 1,041 ft. to S. of road.
8	Scrub wood to S. of road.
10	Track S. to **Mosrat Pakeköi** and hill, alt. 1,098 ft., 2½ miles.
13½	**Ainarjik,** pop. about 900. Road crosses to W. bank of **Sazlu Dere** just before entering village, which lies in a hollow, by a stone bridge of 1 large and 2 small arches. The large arch is highly curved, and has no parapet. Length of bridge, 45 ft. ; breadth, 12 ft. ;

miles	
	12 ft. above water. Hills to NW. covered with scrub, alt. 955 ft. Hills to S., highest alt. 1,230 ft. Steep ascent out of village.
15	Alt. 662 ft.
16½	Road crosses to W. bank of small stream by bridge, and follows its valley for 3½ miles.
17	Track S. to **Akche Halil,** and hill, alt. 843 ft., 1½ miles.
17¼	Road crosses to W. bank of stream by bridge.
17½	Track N., crossing stream by bridge to **Magramna,** ¾ mile, and thence NW. to **Karaselii** (Serseli), 8 miles. The metalling for the roads was taken from the latter village.
19	Track S. to **Kiniklar,** 1 mile.
20½	Alt. 500 ft.
21¼	Road crosses to W. bank of a stream, and ascends steeply.
22	**Develi** to N. of road. Wooded country to S. of road.
22½	Alt. 984 ft.
24	Track SSE. to **Ereke,** 1¼ mile.
24½	Track NW. to Uzun Köprü (see Route 12 at mile 24½).
25	Road begins to descend.
28	Road crosses to S. bank of stream by bridge.
28½	Road crosses to W. bank of stream by bridge. Road ascends 656 ft. in the next 1¼ mile. Wooded country.
31¾	Road crosses to W. bank of stream.
33½	Road crosses to W. bank of stream by bridge.
34½	**Malgara,** alt. 820 ft., pop. about 8,000.

Branch road, unmetalled, NE. to Hairobolu, as follows :

miles	
0	Road leaves NE., descending.
2½	Road crosses to N. bank of small stream

miles	miles	
		by bridge. Road now follows close to W. bank of affluent of Poja Dere.
	3	**Kalivia** (Muhajirs). General direction NNE.
	$4\frac{3}{4}$	Road crosses to N. bank of **Poja Dere** by bridge.
	$6\frac{1}{4}$	**Sarni** to W. of road.
	$7\frac{3}{4}$	Road crosses to N. of small stream by bridge.
	$8\frac{1}{2}$	Track to Uzun Köprü from Rodosto–Malgara road joins from the SSE. and leaves NW. after $1\frac{3}{4}$ mile (see Route 12 at mile $33\frac{1}{4}$).
	$9\frac{1}{2}$	Road crosses to N. bank of affluent of Poja Dere. **Koz Yoruk Chiftlik.** A straggling village. Pop. about 800.
	$13\frac{1}{2}$	**Karajagöl.**
	$13\frac{3}{4}$	Road crosses to N. bank of stream. Between this point and Hairobolu the road crosses numerous streams, affluents of the Ana Su (Poja Dere).
	$16\frac{1}{4}$	**Lufeji.** General direction NE.
	$18\frac{3}{4}$	**Karababa** to E. of road.
	19	Track WSW. to **Khasköi,** $2\frac{3}{4}$ miles.
		Road crosses to N. bank of affluent of the Ana Su, and follows the N. bank of this affluent.
	27	**Hairobolu** (see Route 11 at mile 29).
		Road leaves SW., following telegraph wires.
	$37\frac{1}{2}$	Road crosses to W. bank of small stream and turns W.
	38	Road crosses to W. bank of small stream.
	$38\frac{1}{2}$	Track S. to **Kadiköi,** $\frac{3}{4}$ mile.
	39	Track WSW. to **Lizgharköi,** 1 mile, whence WNW. back to main road, 2 miles.
	40	Wooded country to S. of road for the next 9 miles. Woods also, not so thick, to N.

miles

41 **Alichköi.**

45¾ **Bulgarköi.** Telegraph wires leave the road. Road approaches, in the village, affluent of the Mazar Dere. It follows the N. bank of this affluent WNW. for 3¼ miles. Open country to N. Between the road and the affluent is a strip of marshy country. A belt of wooded country continues to the S.

49 Road joins Keshan–Uzun Köprü chaussée (see Route 15 at mile 92).

Road turns S., crossing to S. of the affluent and marsh by iron bridge, thence ascending a hill of about 1 in 12 to Keshan. (For description of bridge see Route 15 at mile 91¾.)

50¾ **Keshan,** alt. 328 ft., pop. about 6,500 (a number of Mujahirs). Situated in well-cultivated district. Two flour-mills. Coal, surface workings owned by an English company, to the E. of town (see pp. 149–50), Telegraph and Government telephone to Adrianople, Rodosto, and Gallipoli.

Road turns N. in the town.

51¼ Road leaves W.

52½ Road crosses to W. side of the marshy bed of the **Mazar Dere.**

54½ **Yenije.**

57½ Road crosses to W. bank of the **Palistar Su.**

58¼ Road crosses to W. bank of stream by a bridge.

58¾ **Kurujiköi** (Greek), on the S. of the road, and mainly S. of the stream crossed above and below.

Road crosses to S. bank of stream and turns W.

62¾ **Sarpdere.** Road bears NW.

66¼ **Ipsala,** pop. about 4,000 (Turks and Muhajirs). On E. of the Maritsa marshes.

Branch roads or tracks :

(i) Enos–Uzun Köprü track crosses from SW. to NE. (see Route 19 at mile 23¼).

(ii) Road WSW. to Ferejik, town and railway junc-

miles

tion station, 11½ miles (see Route 20 at mile 16¾). Before 1915 this was only a track with a long wooden bridge over the marshes, in bad condition, immediately to W. of Ipsala. The Maritsa was crossed three times by ferry, and the road was considered impracticable in flood-time. A report of June 1916 states that a bridge has been constructed 3 miles WNW. of Ipsala.

ROUTE 14

KAVAK—RODOSTO, 52 miles

This is the only road practicable for vehicles across the Tekfur Dagh. The section Kavak–Sharköi is reported to have been metalled in 1915. From Sharköi to Ganos there is only a fair cart-track, liable to be flooded in winter. The road skirts the Sea of Marmara from Sharköi to Rodosto. From Ganos to Kumbaghi the route is merely a difficult bridle-path. The deviation from Ganos to Panados affords from Yeniköi a slightly better, though longer, road than the coast track from Ganos to Kumbaghi. From Kumbaghi to Rodosto the road is reported fit for wheeled traffic.

miles	
0	**Kavak.** Road leaves N., following Uzun Köprü road (see Route 15 at mile 62).
1	Uzun Köprü road crosses to N. bank of **Kavak Dere** by stone bridge.
	Road turns ESE.
1¼	Road turns ENE. The Kavak Dere is to N. of road; the slopes of the Tekfur Dagh to S. of road.
3½	Road approaches close to the Kavak Dere.
6½	Road leaves Kavak Dere and turns E. into the scrub-covered Tekfur Dagh.
7½	Alt. to N. of road, 499 ft.; to S. of road, 1,264 ft. Village of Yeniköi to N. of road.

miles	
10¼	**Serian Tepe.**
10¾	Road turns ESE.
11¾	Alt. 1,000 ft.
	Steep descent.
13¼	Alt. 900 ft.
14½	Road crosses to E. bank of small stream.
15	**Sharköi** (Peristeri), pop. 5,000 (mostly Greek). Wooden pier and landing-stage. Telegraph station. Mill to E. of town. Country around cultivated with vines, mulberry trees, and a certain amount of cereals.
	The telegraph lines from Sharköi to Merefte go about ¼ mile N. of road, which now becomes a track.
	Track keeps within a few hundred yards from shore.
19	**Erekli** (Heraklitsa) (Greek). Cultivated country round about.
23¼	**Merefte,** pop. about 6,000, mostly Greek. Situated in small cultivated plain. Mills on the extremity of the point.
26¼	Monastery of **St. George,** on slope of hill. Alt. of monastery, 600 ft.
28½	**Hora,** pop. Greek. In a ravine, the mouth of the **Kerasia Dere,** which is dry in summer. Pottery manufacture.
31½	**Ganos,** alt. 200 ft., pop. Greek. On hill above the shore. Between Ganos and Kumbaghi the coast consists of steep cliffs, alt. about 200 to 900 ft. The country is barren, waterless, and almost uninhabited. This stretch of the route is reported to have been improved.
35	Alternative track inland NNE. to **Avdir**, 2 miles, **Yeniköi,** 5 miles, and down the **Nabköi Dere,** which is bridged, to **Nabköi,** 9 miles, and Panados, 12 miles.
40½	Monastery of **St. Anne** (Aya Anna).
43¼	**Kumbaghi,** pop. about 2,000 (Muhajirs). In cultivated country, one petrol-driven flour-mill. The coast becomes low.

miles	
44¼	Road crosses to N. bank of the **Kiup Dere.**
45¾	**Panados,** pop. about 2,000 (Muhajirs). One petrol-driven flour-mill. Landing between here and Rodosto very difficult, owing to rocky ledge some yards from beach.
49¾	Road crosses to NE. bank of the **Mere Dere.**
52	**Rodosto.**

ROUTE 15

SEDD EL BAHR—KAVAK—KESHAN—UZUN KÖPRÜ—DEMOTIKA, 134 miles

This is a second-class road to Gallipoli, and from there a first-class road, metalled, to Demotika. Italian workmen were employed upon the improvement of the road and bridges early in 1915, and from them much of the information given below has been obtained. Important bridges at Kavak, Mavria, Keshan, Uzun Köprü, and the Maritsa. Difficult gradients over the Kuru Dagh. Uzun Köprü was used as a railhead by the Turks during the Gallipoli campaign (1915). Telegraph and telephone line follows the route from Maidos to Uzun Köprü. There is also E. and W. telegraphic and telephonic communication through Keshan.

miles	
0	**Sedd el Bahr.** Road leaves NE.
4	**Krithia.**
11	Road turns E.
15	**Maidos.** A telegraph line from Kilid Bahr to Keshan joins here. The road from this point is never more than 3 miles from the Dardanelles. Road turns N.
20	Alt. 535 ft.
20½	Alternative road NNE. to Taifurköi, 12 miles, and Bergaz, 14 miles; thence SE. (general direction

miles	
	becomes E.) to main road 21½ miles (see below at mile 40).
	Road turns NE., following telegraph line.
22	Road crosses to NE. bank of stream.
22½	**Yalova,** alt. 151 ft.
26¾	Road crosses to E. bank of the **Aulghrar Dere**, and turns N. along its bank for 1¼ mile, after which it resumes a NE. course.
27¾	**Unger Dere.**
29¼	Alt. 604 ft.
30¼	Road begins to descend valley of affluent of the **Karakova Dere.**
32¼	Road turns E. down valley of the Karakova Dere.
33¾	**Jumaliköi.** Road turns NE.
34¾	Road crosses to N. bank of the Karakova Dere. From this point the road gradually approaches close to the Dardanelles.
36¼	**Bairköi.**
37¼	Road crosses to N. bank of a stream.
38¾	Road crosses to N. bank of the **Karaman Chai.**
40	Alternative road comes in from W. (see above at mile 20½).
43	**Gallipoli,** pop. 14,000, Turks, Greeks, Jews. Trade in leather, cotton, fish, grain, and live-stock. Naval station of the Turkish fleet. Two small cambers. 500 tons of coal kept in stock. Imports of petroleum. Telegraph station. Centre of government of the province of Gallipoli.
	The road is metalled from this point.
	Road leaves N., and keeps close to the Dardanelles for the next 7¾ miles.
46	Road crosses to N. bank of two streams and turns NE.
47	Alt. 276 ft., to N. of road. Road now runs between the shore and steep clay slope to Bulair lines.

miles	
47¼	Alternative road NNE. to Bulair, following telegraph wires, 4¾ miles.
50¾	Road turns N. away from the Dardanelles, and ascends.
52¾	**Bulair.** Road leaves NE.
54	Track E. to **Doghan Arslan,** 4 miles, and **Hexamili** (large farm), 8 miles, thence NW. to main road, 9½ miles. From Hexamili a track runs E. to the Sea of Marmara, 6 miles, and thence NE. along the coast to Sharköi, 14½ miles.
	Road now keeps about 1 mile from the Gulf of Xeros, from which it is separated by a ridge 500 to 650 ft. high. The road gradually ascends the ridge and approaches closer to the Gulf.
56½	Road reaches top of ridge.
58	Road crosses to N. bank of small stream by bridge.
59¼	Road turns ENE. away from the Gulf of Xeros.
62	**Kavak,** pop. 500. Road leaves N.
63	Road crosses to N. bank of **Kavak Dere** by stone bridge (badly damaged in 1915 and replaced by temporary bridge). Two fords in summer.

Alternative road N. over ground, marshy in winter, as follows :

miles	
0	Alternative road leaves N., following up an affluent of the Kavak Dere.
4	**Ursha** (Kadiköi ; Evresha), pop. about 1,500 ; Turkish and Greek. Steam flour-mill. Road turns W.
5½	Road crosses to W. bank of a stream.
10¼	Road rejoins main road (see below at mile 70½).

miles

Road turns NW., following telegraph line, across the plain of the Kavak Dere, marshy in winter.

68 Road touches the Gulf of Xeros.

69 **Khoja Cheshme,** on W. of road.

Road from Enos comes in from W. (see Route 17 under mile 28¾).

Road turns NNW.

70 Alternative road NW as follows :

miles	
0	Road branches NW., following telegraph wires.
1	Branch road from main road (mile 70½ below) comes in from ESE.
	Road turns W.
2¼	Track SW. to **Dorkhan** (Idil Han).
2½	Road turns N., and climbs with many windings up the **Kuru Dagh.**
4	Enos road comes in from WNW. (see Route 17 at mile 39¼).
	Road turns NE.
4¾	Road joins main road (see below at mile 74).

70½ Road turns NE.

Branch roads :

(i) Alternative road from Kavak joins from ESE. (see above at mile 63).

(ii) Branch road WNW. to loop road, 1 mile.

71½ Road turns NW. into the Kuru Dagh. The hills here are covered with pine on the higher levels, with oak and thorn on the lower slopes. It was reported (1915) that on either side of the road through the Kuru Dagh the ground had been cleared of undergrowth.

miles

In the ascent the road has an average gradient of 4 in 100; some stretches have 8 in 100; one short section has 12 in 100. During this ascent two deep ravines are crossed on masonry arched culverts, of 13 ft. spans, 32 ft. high, with earth bank, and metalled road on top. These culverts are reported to be each 53 ft. long.

74 Alternative road from mile 70 comes in from the SSW.

76 **Yerlisu,** alt. 656 ft.

77¼ Road begins to descend to the marshes of the Beylik Dere.

80½ Tracks :

(i) E., across marshy ground to **Monastery** of **St. George,** and **Mahmudköi,** 2 miles.

(ii) W., skirting marshy ground to **Grabunar** (Karabunar), 2 miles.

80¾ Road turns ENE.

Alternative road NNW., following the telegraph line, 2½ miles, and rejoining main road at mile 84½.

81 Road crosses to W. of stream by bridge.

81½ Road turns N.

82 Road crosses to N. bank of **Beylik Dere** by an iron girder bridge, 115 ft. long. (A Belgian railway bridge used on road construction.) In summer, the river has only 6 inches of water; in flood, 6½ ft.

Road turns WNW.

82½ Road crosses to W. bank of affluent of Beylik Dere by a bridge.

83½ **Mavria** (Greek and Muhajir).

84½ Alternative road from mile 80¾ comes in from the SSE. Telegraph line rejoins road. Wooded hills to E. of road.

88½ Steep uphill gradient for ¾ mile of 1 in 12 or 1 in 10, in a sharp curve. Masonry arched culvert of 25½ foot span. Alt. 1,202 ft., 2¼ miles E. of road.

miles	
89¾	Enos–Keshan road comes in from the SSW. (Route 18).
90¼	**Keshan** (for new road W., see Route 20, mile 20½). Between here and Uzun Köprü the road crosses the **Yaila Dagh.**
	Road leaves NE. and then N., with downhill gradient of about 1 in 12 to the Bulgarköi stream.
91¾	Road crosses to N. bank of **Bulgarköi** stream by brick and iron bridge about 130 ft. long—probably with four spans. Information received 1915 describes this and the bridge over the Mazar Dere as having rolled steel joists, brick arches, and masonry piers.
92	Road from Malgara comes in from the SSE. (see Route 13 at mile 49).
92½	Road crosses to N. bank of **Mazar Dere** by an iron bridge (see above). The foundation of this bridge is said to be not good. In flood the water often rises to 10 ft. above the road level, which is itself 10 ft. above the level of the river bed.
	Between this bridge and Pasha Yighit the road is first level, then rises at about 1 in 7 gradient for about 330 yds., then descends for 500 yds. with a gradient of 1 in 8, and then, after nearly ¾ mile, rises for another 550 yds. with a gradient of 1 in 8; thence level.
98	**Pasha Yighit** (Greek). Country W. of main road too broken to allow of deviation.
99¼	Alt. 820 ft.
99¾	Steep descent with gradient of 1 in 8 or 1 in 7. Woods approach close to road on the E. Isolated wood on W.
100½	**Maltepe** (Greek). Track, with bridges, runs for 10 miles E. of, and parallel to, the road, following a stream. It rejoins the main road at mile 109¾.
107	Road descends by steep gradient of 1 in 8 to 1 in 7.
109	Road crosses to W. bank of stream by bridge. This bridge is said to be about 100 ft. long, and 20 ft. above the river bed.

miles

$109\frac{3}{4}$ Tracks :

(i) W. down affluent of Ergene, to **Karabunar,** $\frac{3}{4}$ mile, and **Balabanköi,** $5\frac{3}{4}$ miles (see Route 19 at mile $38\frac{3}{4}$).

(ii) From mile $100\frac{1}{2}$ rejoins main road from SE.

$111\frac{1}{4}$ **Masatli Dagh,** 2 miles E. of road, alt. 593 ft. Road descends steeply (1 in 8 or 1 in 7) in and out of a nullah.

$112\frac{1}{4}$ Alt. 492 ft.

$114\frac{1}{4}$ Road crosses to N. bank of stream by 2 bridges, with a span of 15–20 ft., said to be constructed of longitudinal rolled steel joists with arches of brick.

$114\frac{3}{4}$ **Kavajiköi.** From here to Uzun Köprü the road is fairly level, and about 22 ft. broad.

$120\frac{1}{4}$ Track from Enos via Ipsala comes in from the SW. (see Route 19 at mile 53).

$120\frac{3}{4}$ **Uzun Köprü.** Pop. about 6,000, Turks, Muhajirs, and Jews—Christians recently expelled.

Road leaves N. over a causeway, running for 1,660 yds. across the Ergene marshes and river.

For description of bridge see note 1, below.

Road leaves NW.

From Uzun Köprü to the bridge over the Maritsa the road has been greatly improved by recent work.

122 Branch road NE. to **Uzun Köprü** railway station, $1\frac{1}{4}$ mile (alt. 115 ft.). Used as a railhead during the Gallipoli campaign (1915). From Uzun Köprü station a cart-track leads through **Chakmak,** $6\frac{1}{2}$ miles. **Sirjeli,** 9 miles, and **Kara Kassim,** 18 miles, where it crosses to the W. bank of the Sazlu Dere by a wooden bridge to the Adrianople–Constantinople road, 27 miles (see Route 1 at mile 5). Between Uzun Köprü station and mile $25\frac{3}{4}$ there is an alternative track, keeping on low ground, close to the Maritsa. The track crosses the Sazlu Dere by a stone bridge of 2 arches. This latter track would be preferable in summer.

miles	
	Road turns NNE. across the head of a valley, and climbs to the summit of the downs.
123	Road turns NW. along the top of the downs.
123½	Alt. 374 ft.
126	**Eskiköi,** to E. of road.
127½	Bulgarian frontier (1916).
	Road crosses to N. bank of the **Maritsa** by iron bridge (see note 2), and to N. of railway. It then turns WNW., and runs along the lower slopes of the hills, N. of the railway and of the Maritsa marshes.
128¾	**Suleimish.**
	Track NE. to **Arnautköi** (Turks and Muhajirs) ¾ mile, and **Kuleli Burgas** station, 2½ miles, and village, 3½ miles.
129¾	**Prangi.**
	Track N. to **Saraiköi,** 3½ miles, whence NW. to the Demotika–Adrianople road, 6 miles (see Route 20 at mile 67).
130¾	Road turns N.
131¼	Road turns SW.
131¾	**Ishak Pasha Chiftlik.**
133	**Demotika** railway station. Road ascends steeply and joins Demotika–Adrianople road (see Route 20 at mile 62¼).
134	**Demotika.**

Note 1. *The Uzun Köprü Road Bridge.*—The following is extracted from the military reports of 1909 and 1915. The stone bridge and causeway commence immediately N. of the town of Uzun Köprü. At 870 yds. from the town a branch of the river is crossed by 4 arches of about 20 ft. span, over a stream 30 yds. wide and 5 to 6 ft. deep. At 1,085 yds. there is another branch, 6 ft. deep, crossed by 8 arches. At 1,200 yds. the causeway commences to rise, and at 1,320 yds. the main stream, here 30 yds. wide, is crossed.

Prisoners state that the central arches have been removed

and an iron girder bridge substituted for them. The principal arch over the main stream is, or was, of high pointed shape, and 60 ft. span: the 4 arches on either side are 30–36 ft. span. The total length is 1,660 yds., and there are said to be 166 arches in all. The roadway is paved, 20 ft. wide, and is 12 to 15 ft. above the marsh. In floods the water rises 6 to 8 ft. above ordinary level and passes through all the arches. The normal depth in the centre of the stream rarely exceeds 3 ft. 3 in. The current is usually slow.

The bridge can carry motor-wagons up to 5 tons, though it is reported to be much shaken by them. There is a weir just above the bridge with 2 mills, built on piles. The river could easily be bridged here.

There is a ford, over a sandy bed, about 200 yds. below the bridge, and a cart-track leads over the meadows to and from it. The normal depth of the ford is not more than 1 ft.

The bridge (and the town and left bank of the stream) are commanded by the hills to the N. on the Adrianople side of the river: but the destruction even of the central parts of the bridge would not have much effect in retarding a force during the summer. Any other gaps could quickly be filled in, without retarding the waterway. Stone for repairing the bridge can be obtained from hills in the neighbourhood of Kuleli Burgas.

Note 2. *The Maritsa (Kuleli Burgas) Road Bridge.*—This bridge was completed in 1908. It is 2,300 yds. below the railway bridge, and the road over it is about 16½ to 20 ft. broad and macadamized. The bridge is about 485 yds. long. It has 13 spans of latticed girder of 111 ft. each. Foundations of piers and abutments are ferro-concrete. Superstructure of 2 main latticed girders on either side of the roadway. Bridge calculated for a road roller of 5 tons. Left bank of the river is liable to flood. It would seem certain that the approach over it to the bridge is by an embankment. Hills on the right bank form a good natural position for covering the bridgehead.

ROUTE 16

IBRIJE—KESHAN, 18¾ miles

A fair cart-track used for transport of heavy goods, e. g. coal. There is one steep ascent. The country between Ibrije and the Beylik Dere is broken and covered with scrub. Thence there is easy going across the plain to Keshan. The country between Keshan and Ibrije has been surveyed for a railway. The general direction of the route is NE.

miles	
0	**Ibrije** (Erye), (Turks and Greeks). Small narrow bay, with 150 yards of sandy beach at its head, and deep water close inshore. Good landing-place. It is intended to be the port of outlet for the Keshan coal. Old battery ¾ mile to E. of bay.
	Road leaves N. Between Ibrije and Chiftlikköi, the road crosses eight streams.
3½	**Köishatli.** Steep ascent between here and Chiftlikköi.
5½	**Chiftlikköi** (Greek). Enos-Kavak road crosses from W. to E. (see Route 17 at mile 27¾).
8	**Duztabak.**
8½	Track NW. to **Karliköi,** large Greek village, 3 miles, whence with general direction W. to **Kizkapan** on the Enos Keshan road, 7 miles (see Route 18 at mile 26).
	Road descends.
11½	Road crosses to N. bank of the Beylik Dere by a ford, 1 ft. deep. Easy country to Keshan.
12	**Doanja.**
15¾	**Sigli** (Greek). Road joins Enos–Keshan road (see Route 18 at mile 34½).
18¾	**Keshan.**

ROUTE 17

ENOS—KAVAK, 52 miles

This road is metalled for two miles out of Enos and from Khoja Cheshme to Kavak. The intervening 43 miles are cart-track, through scrub-covered hills, rough but passable for guns in summer. Numerous unbridged streams are crossed at Chiftlikköi. There is an alternative route between Chiftlikköi and Khoja Cheshme along the coast. Telegraph line from Enos to Keshan, keeping about 2 miles N. of the road as far as Chelebi.

miles	
0	**Enos,** pop. 2,960, mainly Greek. Situated on isolated ridge, surrounded by the Maritsa and its marshy delta to N., by marshy lagoons to W., S., and SE. To NE. of town the cultivated ground rises gradually to the Chatal Tepe (alt. 1,168 ft.), the W. end of the Kuru Dagh. There is a small wooden landing pier W. of the town. The loading of boats is generally done outside the bar. Storehouses near the pier. Small steam flour-mill near pier. Ruined castle on top of the ridge. The climate is hotter than most places on the coast in summer. At this time malaria is prevalent.
	Road leaves E., following telegraph lines for $1\frac{1}{2}$ mile.
1	Track to Uzun Köprü, via Ipsala, turns NE. (see Route 19 at mile 1).
$1\frac{1}{2}$	Road turns SE. to avoid the higher slopes of the Chatal Tepe. Telegraph line runs ESE.
4	**Maistra,** Greek village. Sacked by Turks, 1912.
5	Track ENE. to **Amagdalia** (Greek), $\frac{1}{2}$ mile. Sacked 1912; whence NE. to Monastery of **St. Troitsi,** $1\frac{1}{4}$ miles.
$6\frac{3}{4}$	Alternative track E., keeping $\frac{1}{4}$ to 1 mile N. of road, passing through **Umurbey,** $2\frac{1}{4}$ miles, rejoining main road, 6 miles.

miles

$8\frac{1}{2}$ Alternative track SE. to **Buyuk Yazüren,** large village, $\frac{1}{2}$ mile, and **Rumköi,** $2\frac{3}{4}$ miles, to main road, $3\frac{1}{2}$ miles.

$10\frac{3}{4}$ Road turns NE.

$11\frac{1}{4}$ **Sheribash.** Road turns ENE.

$12\frac{1}{4}$ Road turns NNE.

$13\frac{1}{2}$ Alternative track comes in from W. (see above at mile $6\frac{3}{4}$).

Road approaches close to telegraph line and turns ESE.

$14\frac{1}{2}$ Track S. to **Khasköi,** large village, $\frac{1}{2}$ mile.

$16\frac{1}{4}$ **Chelebi** (Muhajirs). After curving out of the village, road runs E., following the telegraph line.

$17\frac{3}{4}$ Keshan road and telegraph line branch NE. (see Route 18).

Road continues E.

$20\frac{1}{4}$ **Shabanköi.**

$22\frac{3}{4}$ **Fakirma** (Sutlija). Road descends into cultivated valley of a stream running into the Eski Tuzla (salt) Lake.

$24\frac{1}{2}$ Road crosses N. edge of marsh, which drains into the Eski Tuzla Lake.

$26\frac{1}{2}$ Road begins to ascend.

$27\frac{3}{4}$ **Chiftlikköi.** Ibrije–Keshan road crosses from SW. to NE. (see Route 16 at mile $5\frac{1}{2}$).

$28\frac{3}{4}$ Alternative road to **Khoja Cheshme** as follows :

miles	
0	Road branches SE.
4	Branch road E., and then NE., back to main road at Kuru Cheshme, 4 miles.
	Road turns S.
$4\frac{1}{2}$	**Maharis** (Greek). Road descends somewhat steeply.

miles	miles	
	6	Road crosses to E. bank of two branches of small stream, just before they unite to flow into the Gulf of Xeros.
		There is a landing-place on the small strip of sandy beach here.
	$6\frac{1}{2}$	Road turns E. along high ground above the Gulf of Xeros.
	$10\frac{1}{2}$	**Karachali.** There is a landing-place close to the village, consisting of 200 yards of sand and shingle beach, fairly well sheltered from the W. by a small headland, on which are ruins of two old batteries.
	12	Cliffs come to an end. Road runs close to sea to Khoja Cheshme.
	$14\frac{1}{2}$	Khoja Cheshme. Road joins main road (see below at mile 45).
$31\frac{3}{4}$		Track N. to **Varnitsa** (Greek), 1 mile.
$35\frac{1}{4}$		**Kuru Cheshme.** Ruins.
		Track from alternative roads comes in from SW.
		From here the road winds through thick woods.
$39\frac{1}{4}$		Road joins alternative road on Route 15, between Khoja Cheshme and Yerlisu (see Route 15 under mile 70).

The easiest route from here to Khoja Cheshme is to follow this alternative road NE. for $\frac{3}{4}$ mile to its junction with the metalled road. A better surface is thus secured sooner than would be obtained by following the alternative road SE. to its junction with the main road N. of Khoja Cheshme.

The mileage here is taken via the NE. route. For description of descent to the Kuru Dagh and the road to Khoja Cheshme and Kavak, see Route 15 between miles 74 and 62.

miles	
45	**Khoja Cheshme.** Alternative road via Maharis comes in from W. (see above at mile 28¾).
52	**Kavak.**

ROUTE 18

ENOS—KESHAN, 37½ miles

This follows the Enos–Kavak road for 17¾ miles. It follows the telegraph line (except between Baraur and Kizkapan) from Chelebi to Keshan. After crossing the Beylik Dere the road is easy and fit for traction engines, although it is only a cart-track. There is no bridge, except that over the Beylik Dere.

miles	
0	**Enos.**
17¾	Kavak road branches E. (see Route 17 at mile 17¾).
	Road turns NE., following the telegraph line, and down the valley of a small stream.
21½	**Baraur** (Greek). Road turns N., leaving to the S. the telegraph line, which continues NE.
22	Road turns NE.
25½	Road turns ESE.
26	**Kizkapan** (Greek). Telegraph lines rejoin road.
	Track ENE. (general direction E.) to Karliköi and the Ibrije–Keshan road (see Route 16 at mile 8½).
	Road turns NNE.
27	Alternative track NNE. turning ENE. after 1½ miles and fording the Beylik Dere, 3¼ miles, and rejoining main road, 6¾ miles (see below at mile 33¼).
	Road turns ENE.
28	**Karahissar** (Pomak) to S. of road.

miles	
29½	Road crosses to W. bank of the **Beylik Dere** by bridge, nearly 30 ft. long, with two stone piers about 10 ft. apart, with wooden beams on top. Height above water, 6 ft. Water about 6 ft. deep.
33¼	Alternative track from mile 27 comes in from SW.
34½	**Sigli.** Ibrije–Keshan road comes in from SSE. (see Route 16 at mile 15¾).
37½	**Keshan.**

ROUTE 19

ENOS—IPSALA—UZUN KÖPRÜ, 53½ miles

This route is never better than a track, and in certain sections is impassable in winter and spring. In any case, the better route would be to follow the Enos–Keshan road (Routes 18 and 15). The official Turkish survey (1899) does not mark the track at all between miles 5 and 12½. Although impassable in winter and spring, the Maritsa delta is used for cultivation and meadow-land in summer, when the grass is over 5 ft. high. As the subsoil is hard sand, it can be traversed, with some difficulty, by carts. The marshes of the Ergene, N. of Sultanköi, are passable except in high flood ; a long détour is possible to the E.

miles	
0	**Enos.** Road leaves E. by the Enos–Kavak road.
1	Kavak road continues E. (see Route 17 at mile 1).
	Road leaves NE. as a track, keeping within ½ mile of the Maritsa.
2	Track crosses to NE. bank of affluent of the Maritsa, and continues between the Maritsa, which is on W., and the Chatal Tepe on E.

miles

5 Track crosses outlet of Lake Gala; it is reported (1909) that there is a wooden bridge here. Track now skirts the reedy shores of Lake Gala.

9½ A number of farm-houses, occupied in summer, are found in this region.

12½ Track NNW. to **Kaldirkoz,** on the Ipsala–Ferejik road, 6 miles. The Maritsa is reported to be bridged at this point.

Track crosses a stream.

14½ Track now runs above the side of the marshes, in country not liable to flood.

15½ **Karpuzlu** to E. of road.

20¼ **Akhor.**

23¼ **Ipsala** (see Route 13 at mile 66¼).

Road leaves in a general NE. direction, crossing to NE. of a marshy valley on a stone causeway in bad repair, in places only 5 ft. wide (1909). In summer this marsh is dry.

25½ Road crosses telegraph line from Keshan to Dedeagach.

29¼ Track SW. to **Sarjali,** 3 miles, whence to two ferries across the Maritsa, about 5 miles.

31¾ **Sultanköi,** pop. about 500. Moslem - Albanian village.

Tracks

(i) WNW. to **Balabanjik,** 2½ miles, and ferry across the Maritsa, 6¼ miles. **Bedekli** railway station is 3 miles WNW. across the marshes and an old bed of the Maritsa.

(ii) (Alternative to main track) ESE. to **Ibrik Tepe** (Christian Albanian), 3½ miles; whence, turning NNE. from the E. end of Ibrik Tepe, leaving Balabanjik Tepe hill, alt. 561 ft., to the WSW., it crosses to the E. bank of an affluent of the **Ergene,** 5½ miles, and proceeds NE.; at mile 7¼ it turns N.; at mile 9¼

miles

it crosses to N. bank of an affluent of the Ergene by a bridge (see below). The track rejoins the main track at $11\frac{3}{4}$ miles (see below at mile 41). In flooded weather this alternative track must be taken.

Track goes NE., skirting the Ergene marshes, crossing three affluents of the Ergene. M. R. 1909 and 1915 mention a good stone bridge over the principal of these three affluents. The dimensions are said to be one 20-ft. and two 10-ft. arches. The stream is 50–60 ft. wide, 6 ft. deep, and the current is swift. Neither the bridge nor the whole of the track are given on any of the maps, but a bridge—apparently stone—is given on the alternative track.

$38\frac{3}{4}$ **Balabanköi,** on gently sloping ground.

Track ENE. up bank of affluent of Ergene, to **Karabunar,** 5 miles, and Keshan–Uzun Köprü road, $5\frac{3}{4}$ miles (see Route 15 at mile $109\frac{3}{4}$).

Track leaves NE.

41 Alternative track from mile $31\frac{3}{4}$ comes in from the S.

Track turns N.

43 Kurdbili.

49 **Seraili.** Between here and Uzun Köprü are bridges of stone slabs over small streams.

53 Track joins Keshan–Uzun Köprü road (see Route 15 at mile $120\frac{1}{4}$).

$53\frac{1}{2}$ **Uzun Köprü.**

ROUTE 20

DEDEAGACH–FEREJIK–DEMOTIKA–ADRIANOPLE, 86½ miles

Between Obalar and Bedekli, 12½ miles NE. of Ferejik, the route is only a bad road over sandy country, which becomes marshy in certain parts after the rains. There is one bridge, shortly after leaving Dedeagach. After Bedekli the road is a good chaussée, 23 ft. wide with 16 ft. of metalling, to Urlu. There are several bridges; the streams can be forded in summer. Between Urlu and Adrianople there is a poor road, unmetalled, and, in flood time, often under water. The last two miles are a poor chaussée.

None of the bridges are fit for heavy traffic. Throughout its course the route keeps close to the Dedeagach–Adrianople railway, in Bulgarian territory.

miles.	
0	**Dedeagach.** Road leaves E. at a short distance from the coast. It is reported (July 1916) to be 'good' to Obalar.
¾	Road crosses to N. of Adrianople railway.
1¼	Road crosses to E. bank of the **Bodoma Chai,** by an iron girder bridge, with piers and abutments in stone, and three spans of 65 ft. each. The bed of the stream is pebbly, and can be forded.
3¾	**Obalar** (Muhajirköi) to N. of road.
4¾	Road skirts N. of marsh.
5¾	Road crosses to E. bank of stream.
8¼	Road crosses to E. bank of the **Ilija Dere.** Hot springs, and ruins of Trajanopolis. Road now skirts S. edge of hills, alt. 859 ft., through a somewhat difficult passage. Alternative track in dry weather passes under the railway and rejoins the main track later.
13¼	**Urunjik** in a wooded valley.
16	Road crosses to N. of the Bodoma–Ferejik railway.

miles

16¾ **Ferejik** (Fere), alt. 131 ft., pop. about 3,750, mostly Greek. On a small affluent of the Maritsa, surrounded by orchards and meadows. Railway junction station E. of town, 1 mile.

Branch road E. to Ipsala (see Route 13 at mile 66¼).

Road leaves ENE. over low wooded hills, and takes a general direction NNE.

18¾ Road crosses to E. bank of the **Kavarjik Dere,** by bridge.

20½ **Saranli.** Branch road, SE., general direction NE. to **Kermekli** (Germekköi), 7 miles, and new wooden bridge over the Maritsa, to **Keshan** (Report of June 1916).

26 **Köpekli.**

29¼ **Bedekli,** alt. 112 ft. Track E. to **Khanjas,** 2¾ miles, where there are ferries across the Maritsa, above its confluence with the Ergene.

From this point the road becomes a first-class chaussée. The general direction is N., and the road follows the railway closely, running between it and wooded hills.

29¾ **Bedekli** railway station.

31½ **Semenli.**

34 **Chumlekjiköi.**

36½ **Vakuf** (Ukuf).

37½ Road crosses to N. bank of affluent of the Maritsa, by bridge, with masonry piers, superstructure of wood on iron girders, and arches of 16 to 20 ft.

38½ Track SE. to ferry across the Maritsa, 1¾ mile.

39½ **Derbend Karabunar.** After leaving village there is a bridge over a small stream and ravine, similar to the bridge at mile 37½.

42¼ **Sufili,** town and railway station, pop. 4,000, mainly Greek. Situated on slopes of low hills, covered with

miles	
	vineyards. Silkworm culture; a considerable commercial centre. Ferry for vehicles to Yediköi.
43	Road crosses to E. of railway.
43¼	Road crosses to W. of railway.
44	Road crosses to N. bank of small stream by a ford. The valley is very sandy.
45¼	Road crosses to E. of railway. Road now runs close to the Maritsa bank for 1¾ mile.
45¾	Ferry across the Maritsa.
47	Road crosses to W. of railway.
47¾	Road crosses to NE. bank of the **Kayajik** (Mandra) **Dere** by bridge. **Mandra** village to N. of road. The road now turns E. along the foot of wooded hills.
51	**Saltiköi.** Ferry across the Maritsa to Alimbeyköi. General direction NE.
51¾	**Hissar Beili** (Asarbunar) to N. of road.
52¼	Track ESE. to ferry across the Maritsa, 1 mile.
54½	**Kara Beili** (Karabunar) to N. of road. Track SE. to ferry across the Maritsa, 1 mile.
56	Road crosses to SE. of railway.
56½	Road crosses to NW. of railway. The Maritsa is here close to the road, and there is a ferry.
59¼	Road turns NNW.
61	Road turns NE. and crosses to E. bank of the **Kizil Deli Chai** by a bridge, with masonry piers, iron girders, old rails as cross-girders, and superstructure of wood. The foundations are very old.
61¼	**Demotika** town, pop. 8,000–10,000, mainly Mohammedan. Barracks. Silk and pottery industry. Centre of fertile pastoral district, producing cheese and eggs, also cereals, and tobacco. Situated at the W. end of a plain, commanded by hills. The plain is subject to inundation, but works have been begun to prevent it. Ferry across the Maritsa, 1¾ miles SE. of the town. Road leaves ENE.

miles

$62\frac{1}{4}$ Uzun Köprü road branches ENE. (see Route 15 at mile 133). On this road, immediately after the bifurcation, is Demotika railway station, at the foot of a hill with gradients of 1 in 17 and 1 in 20.

Road turns NNE. across the spur (alt. 545 ft.), round which go the Maritsa and railway.

$65\frac{3}{4}$ Road crosses to NE. bank of a stream by old stone bridge.

67 Track from Saraiköi comes in from the SE. (see Route 15 at mile $129\frac{3}{4}$).

$68\frac{1}{2}$ **Urlu.** Road touches railway.

$69\frac{3}{4}$ **Urlu** station. Road crosses to E. of railway, and crosses the marshy valley of the Maritsa in NNE. direction. From here to Adrianople the road is liable to inundation.

71 Road crosses to E. bank of affluent of the Maritsa by an old stone bridge, with stone piers and wooden superstructure.

Umurbey to S. of road. Road turns N. along the E. of the affluent, which flows from N. to S., about $1\frac{1}{2}$ to $2\frac{1}{2}$ miles to W. of the Maritsa.

$72\frac{1}{2}$ **Shaminji.**

75 **Kliseli.**

$76\frac{1}{2}$ **Yenioglu.**

$80\frac{1}{4}$ **Akhorköi.**

$85\frac{3}{4}$ Branch road WSW. to **Adrianople** (Karagach) railway station, $1\frac{1}{2}$ mile, and **Gumuljina,** $86\frac{3}{4}$ miles.

Road crosses to N. bank of the Maritsa by the Sultan Mahmud bridge (stone), into Turkish territory.

86 Road crosses to N. bank of the Tunja by stone bridge of eight arches.

$86\frac{1}{2}$ **Adrianople** (centre of town).

ROUTE 21

BABA ESKI—KIRK KILISSE—MALKO TIRNOVO, 52 miles

A first-class metalled road all the way, 30 ft. wide. Between Baba Eski and Kirk Kilisse deviations along parallel tracks are possible. The Kirk Kilisse branch railway line runs close to the road. Telegraph lines run along the road from Baba Eski to within 4 miles of Malko Tirnovo. The road runs through open country and gravel soil to mile 35¼; after which it passes through the woods of the W. Istranja.

miles	
0	**Baba Eski.** Road leaves N. closely following the Kirk Kilisse railway, which keeps to the E. all the way to Kirk Kilisse. The **Bokluja Dere** keeps about 1 mile to the W. and the **Baba Eski Dere** 1 to 3 miles to the E. all the way to Kirk Kilisse.
4	Track E., crossing the railway to **Karamisli,** ½ mile (pop. about 500). Village surrounded by trees. Mud houses.
6	**Yeniköi** (Tashaghil) railway station to E. of road. **Karaja Oghlu** to W. of road, on the bank of the Bokluja Dere. Pop. about 900. Mud houses.
11½	Track WSW. to **Yeni Mahalle,** 1 mile, on the Bokluja Dere.
15½	Bridge.
15¾	Belt of scattered oak trees to E. of road.
16¾	**Kavakli** village and railway station. Pop. about 1,200 (Bulgarian). Mud houses. Surrounded by a belt of corn.
	Road goes through open grass country for 4 miles.
18¼	Alt. 405 ft. Road crosses to N. bank of affluent of Bokluja Dere by a bridge.
21	Cornfields on both sides of road.

miles	
22¾	Road and telegraph line from Adrianople come in from SW. (see Route 2 at mile 37½). Vineyards and gardens; steam flour-mill.
23½	**Kirk Kilisse** town and railway station.
	Constantinople road branches SE.
	Road continues NE. for 2¾ miles, through vineyards.
27¾	Road descends steeply and crosses to E. bank of the **Sheitan Dere** by stone bridge of 60-ft. arch. Guard-house. Narrow, rocky valley, with steep ascent out of it. From here to mile 31¾ the country is bare.
28	Road turns NNE. and has many curves.
31	**Demirji Han.** For the next 9 miles the road passes through broken country, with steep, rocky valleys, some of which are covered with oak scrub.
35¼	**Kurukŏi** (Kuruyatak) on E. of road. The country becomes more wooded.
39	Alt. 1,969 ft. **Harmanli.** Road now descends into thickly wooded valley of the Pirogu.
41	Road crosses to N. bank of the **Pirogu** by bridge.
	Dereköi, alt. 1,474 ft. Barracks for one battalion. Road now ascends through country of thick beech woods.
46¼	Alt. 2,297 ft.
48	Frontier.
52	**Malko Tirnovo,** alt. 1,312 ft., pop. about 6,000. In a basin surrounded by steep, stony, and bare hills.
	From here to **Burgas** there are numerous poor tracks, one of which was used by Bulgarian infantry and artillery in 1912.

ROUTE 22

LULE BURGAS—BUNARHISSAR—SAMAKOV—INIADA, 59¾ miles

From Lule Burgas to Bunarhissar the road follows the valley of the Karagach Dere and the Yeno Dere, through broken and bare country. The road has remains of old metalling on it. From Bunarhissar to Injeköi the road is little more than a cart-track. At Injeköi the road joins a new road from Kirk Kilisse, built in 1908, not metalled in 1909, but probably metalled by now, to Samakov and Iniada. 5 miles after passing Injeköi the road crosses a long, rocky spur, part of the Karaman Dagh. The average width of the road after Injeköi is 21 ft.: the road is ditched, and has rough stone culverts.

miles	
0	**Lule Burgas.** Road leaves by NE. end of the town in a NW. direction, crossing immediately to N. bank of the **Karagach Dere.**
½	Road turns E.
¾	Road crosses to W. bank of **Monastir Dere,** just above its junction with the Karagach Dere, and turns NE. Road follows the Monastir Dere.
2	Road crosses to N. bank of the Monastir Dere and leaves it.
	Saranli Kavak Chiftlik.
	The road now keeps within 1 mile to W. of the Karagach Dere, until the river's junction with the **Yeno Dere.** It follows closely to W. of the Yeno Dere to within 2 miles of Bunarhissar.
10½	Track E. to **Kuliba,** ¾ mile.
14½	**Injeklar** (Yanjeklar).
15½	Road crosses to E. bank of the Yeno Dere.
16¼	Road crosses to E. bank of affluent of the Yeno Dere by bridge.

miles

18¼ **Bunarhissar.** Kirk Kilisse–Constantinople road crosses from NW. to E. (see Route 2 at mile 55¾).

Road leaves NE. From here to Injeköi the road passes through the Monastir Dagh. It is unmetalled and poor. The country is covered with oak scrub after 5 miles.

There is an alternative route to **Urun Beili,** by following the Vize road to the **Purliya Dere,** 3½ miles, then turning N., up the Purliya, as far as Urun Beili, 9½ miles.

Road turns NNE.

21¼ Alt. 1,345 ft. Road begins to descend.

23¼ Road enters scrub country.

24¾ Track N. to **Avren,** ½ mile, and **Kuru Dere,** 3½ miles, on the Kirk Kilisse–Samakov road (see Route 23 at mile 20¼).

Road turns ESE.

26 Road turns ENE.

28 **Urun Beili** (Bulgar). Alternative track from Bunarhissar comes in from S. (see above).

Road now passes through grassy country.

28¾ Road turns N.

31¼ **Injeköi.**

Kirk Kilisse–Samakov road comes in from WNW. (see Route 23 at mile 24½).

Road turns NE. out of Injeköi, ascending a long rocky spur. Monastery to N. of road. From this point the road has probably been metalled. It is here 30 ft. wide. The first 2 miles of the ascent are through oak scrub, and subsequently through thick woods of beech and oak, with rhododendron bushes.

36½ Summit of the Karaja Bair.

miles

Branch track E. (general direction NE.), descending steeply after 1 mile, and rejoining main road after 5 miles (see below).

41¾ Road crosses to E. bank of the **Velika Dere** by wooden bridge (1908). This bridge has probably been replaced. There is a steep descent to the bridge. This stream is usually 12 yards wide and 2½ ft. deep, flowing over shingle. Ford above the bridge. Slight wooded fringe along the banks.

Track N. to **Velika** and telegraph line (from Malko Tirnovo to Iniada and Samakov), 1¼ mile.

Road turns SE. and skirts the S. side of ridge, keeping some 300 ft. below the crest-line.

44½ Alternative track from mile 36½ comes in from SW.

44¾ Road crosses to S. bank of the **Avini Dere,** an affluent of the Bulanik Dere. It follows this affluent to Samakov. From just beyond here to Samakov the country is open and stony.

47¼ **Samakov,** pop. about 3,000, Greek. Situated on a long bare spur, with streams ½ mile to S. and 1 mile to N. Commanded by wooded heights on E. and W. Soil sandy on top, but rock is reached very soon. Head-quarters of a Nizam regiment, garrison of two battalions of infantry, one mountain battery, and a detachment of cavalry (1909). Military hospital, 75 beds. Telegraph line to Iniada and Malko Tirnovo. Inhabitants wood-cutters and charcoal-burners.

Track S. to Vize, 18 miles.

Road leaves E., and between here and Iniada passes through densely wooded country.

miles

$48\frac{1}{4}$ Road branches into three tracks:

(i) Keeps to S. of the **Bulanik Dere,** then crosses to the E. bank of the Bulanik Dere at **Tekir Chiftlik,** 10 miles, crosses twice again to E. bank, and reaches the sea, $13\frac{1}{4}$ miles; turning NW. along the coast it reaches **Iniada,** $17\frac{1}{4}$ miles.

(ii) Keeps N. of the Bulanik Dere, turns E. from track (iii), 2 miles, crosses to E. bank of the **Krivar Dere,** 3 miles, turns N., $8\frac{1}{2}$ miles, crosses to N. bank of the **Madura Chai** and the **Chaush Dere** at **Hassan Chiftlik,** $9\frac{1}{2}$ miles, and rejoins (iii) at this point, 2 miles W. of Iniada.

(iii) Follows (ii) for 2 miles, continues NE., keeping in touch with the telegraph line. It crosses to E. bank of the Krivar Dere, $2\frac{1}{2}$ miles (iron mine to N. of track); turns N., $7\frac{1}{2}$ miles; crosses the telegraph line and to N. bank of the Madura Chai; turns ESE., $8\frac{3}{4}$ miles, and joins the Iniada–Malko Tirnovo track (see Route 24 under mile 2); passes **Shariguz Chiftlik,** 10 miles, and rejoins (ii) at Hassan Chiftlik.

M. R., 1909, stated that a road was in process of being metalled between Samakov and Iniada. Branch (ii) is the most probable, but no later evidence has been found.

$59\frac{3}{4}$ **Iniada,** village (pop. about 200), and fort. Telegraph station. Small quay; warehouse. Sheltered roadstead.

ROUTE 23

KIRK KILISSE—SAMAKOV, 53 miles

The road was completed in 1908. According to M. R., 1909, it was not then metalled, but probably this has been done since, although no evidence has been found on this point. The 1909 report stated that it was possible for wheeled traffic. The country is undulating, and in the latter half of the road there is a good deal of oak scrub, and ultimately of oak and beech woods. From Injeköi it is the same as Route 22. It has an average width of 21 ft. It is ditched, and has rough stone culverts.

The time taken by a column with baggage was as follows :

Kirk Kilisse—Yundala	4½ hours
Yundala—Üsküb	,,
Üsküb—Kuru Dere	,,
Kuru Dere—Injeköi	,,
Injeköi—Samakov	,,

miles	
0	**Kirk Kilisse.** Road follows the Constantinople road for 3 miles (see Route 2 between miles 38¼ and 41¼).
3	Constantinople road branches SE.
	Road turns E.
4	Road turns ENE.
7¼	**Yundala.** Road turns E.
10¾	**Üsküb** (Skopo ; Skopiye), pop. about 6,000 (Greek). In a cultivated valley, vineyards on the S. slope. The Üsküb Dere flows through middle of the town, and is crossed by two wooden bridges ; stream in May, 25 yds. wide, 2 ft. deep.

Tracks radiate from Üsküb in all directions, five leading to the Constantinople road at different points between Yeno and Üsküb Dere village.

miles

Road now crosses a series of oak-clad spurs, with little cultivation, and occasional outcrops of rock. Soil in the valleys is sandy.

Road leaves ENE.

$12\frac{3}{4}$ Road turns ESE.

$16\frac{3}{4}$ General direction ENE.

$20\frac{1}{4}$ **Kuru Dere** (Bulgar). Track from Avren and Bunarhissar–Samakov road comes in from SE. (see Route 22 at mile $24\frac{3}{4}$).

$21\frac{1}{4}$ Road turns E.

$22\frac{1}{4}$ Road turns ESE.

$24\frac{1}{2}$ **Injeköi** (Stepasko). Road joins Bunarhissar–Samakov road (see Route 22 at mile $31\frac{1}{4}$).

53 **Samakov.**

ROUTE 24

INIADA—MALKO TIRNOVO, $31\frac{1}{2}$ miles

This route is only a track as far as the Bulgarian frontier. It goes through wooded country for most of the way.

miles

0 **Iniada.** Track leaves W., and follows the **Chaush Dere** for $9\frac{1}{2}$ miles.

2 **Hassan Chiftlik.**

Road to Samakov branches S. (see Route 22 under mile $48\frac{1}{4}$).

At this point the track bifurcates :

(i) Keeps to the N. bank of the Chaush Dere, joining (ii) at Kurfo.

(ii) Crosses to S. bank of the Chaush Dere, and keeps to S. of it. It passes Shariguz Chiftlik ; leaves the alternative track to Samakov (see Route 22 under

miles	
	mile 48¼), 2½ miles from Hassan Chiftlik, and joins (i) at Kurfo. This is the better of the two tracks.
8	**Kurfo.**
9½	Track leaves the stream and ascends. General direction WNW.
13¾	Track crosses to N. bank of the **Kafir Dere.**
17¾	Track crosses to W. bank of affluent of the **Rezvaya.** **Demirje Chiftlik.**
21	**Tsiknigori,** alt. 1,148 ft. Track crosses to W. bank of affluent of the Rezvaya. From this point numerous tracks run NW. to Malko Tirnovo.
	Track turns SW.
22	Track turns NW.
25¼	**Kamilaköi.** Track now runs close to the Rezvaya, which is at this point the frontier between Turkey and Bulgaria.
25½	Track crosses to W. bank of the **Pirogu Su.**
28¼	Track crosses to N. bank of the **Deliva** (which is the Rezvaya under another name), and enters Bulgarian territory. It now becomes a road and runs NNW.
31½	**Malko Tirnovo.**

ROUTE 25 a

ADRIANOPLE—YAMBOLI, 63¾ miles

This route is a poor road up the Tunja Valley. It improves between Kizil Agach and Yamboli. The Bulgarians are reported to have improved all that part of the road lying within their own frontier. Between Adrianople and Vakav there is an alternative cart-track, keeping W. of the main road.

miles	
0	**Adrianople.** Starting from the Ottoman Bank, the road runs N. for ½ mile, passing the Post Office on the W. side of the street.

miles	
$\frac{1}{2}$	Street turns NE.
$\frac{3}{4}$	Alt. 120 ft. Street turns NW. and crosses to W. bank of the **Tunja** by the Sarajhane bridge (stone, of nine arches).
$1\frac{3}{4}$	Infantry barracks on W.
	Road follows W. bank of Tunja, near the level of the water. High ground on W.
$3\frac{1}{4}$	Road leaves the Tunja. Road crosses to E. bank of affluent by a bridge.
	Branch road NE. to **Havaras,** on the Tunja, $2\frac{1}{4}$ miles.
	Road runs N.
$4\frac{3}{4}$	**Karagöz Tarla** Fort, alt. 285 ft., on E. side of road.
5	Loop road N., slightly shorter but not so good, branches here. This road keeps closer to the Tunja and rejoins main road at mile $9\frac{1}{4}$ (total length 4 miles).
$8\frac{1}{2}$	Road crosses to E. bank of **Baghchik Dere,** and keeps $\frac{1}{2}$ to 2 miles E. of the stream, up to the frontier.
$9\frac{1}{4}$	Loop road rejoins main road, which is wooded for the next $8\frac{1}{2}$ miles.
$15\frac{1}{4}$	Alt. 757 ft.
$17\frac{3}{4}$	Bulgarian frontier (1913). Guard-houses.
$18\frac{3}{4}$	**Konstantinovo** (Tatarköi).
$25\frac{1}{4}$	Branch road NW. to **Slivno,** via **Kavakli,** $55\frac{3}{4}$ miles.
$25\frac{3}{4}$	**Vakav** (pop. about 500), old frontier village, on affluent of Tunja.
$26\frac{1}{4}$	Road crosses to N. bank of affluent of Tunja.
27	Road crosses to N. bank of affluent of Tunja by a ford 65 ft. wide and $2\frac{1}{2}$ ft. deep (sandy bottom).
28	Road approaches to within few hundred yards of Tunja, and crosses to N. bank of another affluent by a bridge.
$29\frac{3}{4}$	Track NW., then SSW. to **Duganovo,** 2 miles.
31	Alt. 774 ft.

miles	
32¼	Road crosses to N. bank of **Dugan Dere** by a ford 35 ft. wide and 1½ ft. deep, with sandy bottom.
33½	**Shahli** (pop. about 300). Branch road ENE., then NE., continued by track crossing Tunja at mile ¾ by stone bridge to **Kizil Agach,** 6¾ miles.
34¾	Alt. 308 ft. Road crosses to N. bank of **Choban Asmak** (Yavuz Dere) by wooden bridge.
38	**Hasan Beili** (pop. about 500). Track WNW. to **Iose Beili,** 3 miles.
38½	Road turns E. Alternative road W. of Tunja, continues NE. (see Route 25 b).
39¾	Road crosses to E. bank of Tunja by wooden bridge.
40	Road crosses to E. bank of loop of Tunja by wooden bridge.
40½	**Kizil Agach,** alt. about 300 ft., pop. about 1,700. From this point to Yamboli the road is better. The valley of the Tunja becomes marshy, the road skirting marsh all the way to Yamboli. A telegraph line follows the road to Yamboli.
43¼	Road crosses to N. bank of affluent of Tunja by bridge.
43¾	Tracks : (i) W., fording Tunja to **Kurmushli,** 2¾ miles, whence tracks NW. and SW. to the alternative road to Yamboli (see Route 25 b at miles 40¾ and 43¼). (ii) NE. to **Eni Beili,** 1½ mile.
45½	Road crosses to N. bank of affluent of Tunja.
47¼	Branch road W., then NW., crossing Tunja at 1¼ mile to **Kaya Burun** on W. bank of river, whence track to **Karapcha,** on alternative road to Yamboli, 4½ miles (see Route 25 b at mile 46). Track E. to Mursatli, 2 miles.
49¼	Road crosses to N. bank of affluent of Tunja by two bridges.
51¾	Road crosses to NW. bank of affluent of Tunja.

miles

$54\frac{3}{4}$ Road crosses to N. of the **Yerkisiya.** Unimportant remains of mediaeval frontier rampart and ditch.

Track along top of rampart to SW., crossing Tunja by wooden bridge to **Pandakli** on alternative Yamboli road (see Route 25 b at mile $51\frac{1}{4}$).

Road crosses to N. of affluent of Tunja, by wooden bridge.

57 Road crosses to N. of stream by wooden bridge.

$57\frac{1}{4}$ Track NW. to **Injeksarli,** 1 mile.

$58\frac{3}{4}$ Road crosses to N. bank of stream by bridge.

$60\frac{3}{4}$ Track SW., then NW., then turning SW., to ford across the Tunja, $2\frac{1}{4}$ miles, and to alternative road to Yamboli, $3\frac{1}{4}$ miles (see Route 25 b at mile 55).

Kukorevo on E. of road.

$61\frac{3}{4}$ Road crosses to N. bank of stream by wooden bridge.

$63\frac{1}{4}$ Branch road SE. to **Midiris,** 6 miles. Barracks on E. of road. Road turns W. into Yamboli.

$63\frac{3}{4}$ **Yamboli,** centre of town, alt. about 400 ft., pop. about 16,000. Situated on N. and S. side of Tunja. The part of the town on the N. (left) bank is on higher ground than the part on the S. bank. It contains the old citadel. There are two bridges, with stone foundation, across the river. Railway station on Philippopolis–Burgas railway, W. of the Tunja and 1 mile NW. of the town.

Roads to Shumla, Slivno, and Burgas

ROUTE 25 b

ADRIANOPLE—YAMBOLI, 61¾ miles

Alternative road to Yamboli from 39th mile of main road. It keeps to the W. of the Tunja, and has a poor surface. A good authority who has travelled over this road states that it is fit for light traffic.

miles	
0	**Adrianople.**
38½	Main road turns E. Alternative road proceeds NE.
38¾	Road crosses to N. bank of affluent of **Tunja.** It runs up the affluent to mile 43¼.
40¾	Track NE. to **Kurmushli,** 1½ mile (see Route 25 a at mile 43¾).
43¼	Tracks (i) SE. to Kurmushli, 2 miles. (ii) WNW. to **Dryenovo** (Kiziljikli), ½ mile.
46	**Karapcha** (pop. about 300). Track E. to **Kaya Burun,** 3¼ miles (see Route 25 a at mile 47¼).
51¼	**Pandakli** (pop. about 250), on W. bank of Tunja. Road crosses ancient rampart. Track NE., crossing Tunja by wooden bridge, to main road (see Route 25 a at mile 54¾). The road now keeps close to Tunja for 3¾ miles.
54¼	**Hanovo** (pop. about 300). On high ground.
55	Alternative track N. to Yamboli, crossing to N. bank of affluent of Tunja by a bridge at mile 1½, with a branch track E., fording the Tunja, to **Kukorevo,** at mile 3½, and entering Yamboli from the S. at mile 6.
59¼	Road crosses to N. bank of affluent of the Tunja by wooden bridge, 85 ft. long and 18 ft. broad.
61	Road crosses to N. bank of arm of Tunja by a wooden bridge, 140 ft. long and 20 ft. broad.
61¾	**Yamboli** (centre of town).

ROUTE 26

ADRIANOPLE—MUSTAFA PASHA, 20 miles

This is part of the high road to Belgrade. It is metalled throughout, and fit for motor transport.

miles	
0	**Adrianople.** The road leaves Adrianople W., crossing the Tunja by the Michael bridge, and then goes WNW. to Mustafa Pasha, at a distance of 1 mile from the N. (left) bank of the Maritsa. Railway accompanies river on S. bank.
1	**Mihal Köprü** (Michael bridge) to W. bank of river **Tunja.** Suburb on N., small stream and trees on S. up to mile 5. The road almost immediately crosses two other channels of the Tunja, by the Hamidieh bridge, 130 yds. long, and the Djumi Köprü over a dry bed. Between this point and Mustafa Pasha the road crosses numerous affluents of the Tunja.
12	**Viran Teke.**
13¾	Track SW. to **Kadiköi** railway station on S. bank of the **Maritsa,** 2 miles.
15	Track S. to farm-house, ¾ mile, and to Kadiköi station.
18	Bulgarian frontier (1913).
20	**Mustafa Pasha,** pop. 4,000. Garrison town. Railway station 3 miles to W., across the Maritsa, over which there is a stone bridge.

RAILWAYS

GENERAL INFORMATION

Main Line

The construction of what are now known as the Oriental Railways (*Chemins de Fer Orientaux*) was commenced shortly before the Russo-Turkish War with the intention of strengthening the military position of Turkey in the 'Vilayet of the Tuna (Danube)' (now Bulgaria). Too little progress was made for the line to exercise any influence on the Russo-Turkish campaign. After the war through-communication with Bulgaria and with Turkish Macedonia was gradually effected. The Porte wished to be independent of sea transport for the movement of troops outside the Dardanelles, and with that object granted concessions for the prolongation of the Oriental Railways (Constantinople–Sofia–Belgrade–Vienna) to Dedeagach, from which the Salonica railway was constructed as far as Salonica and linked with the lines thence to Monastir and Üsküb. The Oriental Railways system was originally under Austrian financial control for its entire length. The Bulgarian and Serbian Governments acquired possession of the sections within their territories at different times, the last large transfer taking place after the Balkan Wars.

The Oriental Railways Company is registered as a Turkish company and in war time is under exclusively military control.

The section of the Oriental Railways as far as Adrianople forms the principal communication between Constantinople and Bulgaria. On leaving Constantinople the railway skirts the shore of the Sea of Marmara for a few miles. It turns inland at the Kuchuk Chekmeje Lagoon and ascends to the crest of the Chatalja Lines at Hademköi. It then

descends the slopes in front of the Lines, crosses the Kara Su Valley to Chatalja, and passes thence over the hills at the western end of the peninsula into the valley of the Chorlu Dere. The line follows this stream until the confluence of the Ergene Su, when it runs along the edge of the flat marshy valley of the latter as far as Uzun Köprü, crossing on the way, by bridges of some size, a succession of small streams from the N. Near Uzun Köprü station the line crosses a low spur and enters the Maritsa Valley, crossing the river by a long girder bridge at Kuleli Burgas, where it enters Bulgarian territory. This is the most important bridge on the line, and is situated just above the road-bridge over the river. The line then follows the wide valley of the Maritsa to the Karagach station of Adrianople, which is S. of the river, nearly 2 miles from the town of Adrianople and in Bulgarian territory.

Branch Lines

(*a*) A branch line runs from Baba Eski Junction along the crest of the spur of downland between the Baba Eski Dere and the Bokluja Dere to Kirk Kilisse.

(*b*) Another branch line runs from Kuleli Burgas down the west bank of the Maritsa to Dedeagach on the Aegean, where connexion is made with the Dedeagach–Salonica railway. After leaving Kuleli Burgas this branch line crosses the Kizil Deli Chai near Demotika by a large girder bridge, and there are some smaller bridges over streams which flow in wide shingly channels from the hills to the W. The only gradients on this branch are found in crossing the spur at Merhumli between Ferejik and Bedekli; otherwise the line is level throughout. A short line runs from Ferejik to Bodoma, a station in the hills a few miles N. of Dedeagach, to avoid a close approach to the coast.

In Bulgarian territory Burgas is united to the Sofia–Constantinople line by the line from Burgas to Philippopolis and by a branch from Nova Zagora to Tirnovo Seimen.

Projected Line

A light railway was reported in December 1916 to have been constructed between Rodosto and Muradli. The information, however, was considered to be very doubtful.

A railway is possible between Uzun Köprü and Bulair. Uzun Köprü bridge would take at least two months to make fit for a railway. Karabunar bridge and other existing bridges would have to be reinforced; about thirty other bridges would have to be made, as well as about 60 miles of road. Up to the Kuru Dagh many zigzags would have to be made; coming down, the chaussée would be used. A survey has been made from Ibrije to Keshan.

Service and Equipment

The service of trains on the Oriental Railway is, or was, slow and inefficient. The laying of the line originally left much to be desired; neither the permanent way nor the engines permitted of any high rate of speed. In and after 1909, however, bridges were strengthened to admit the passage of heavier locomotives, and other improvements, mentioned elsewhere, have been made. The Salonica–Dedeagach line was rather more efficiently worked.

The country traversed presents few difficulties; the rivers are crossed by iron bridges. These could easily be replaced if destroyed, with the exception of the bridge over the Maritsa at Kuleli Burgas, which would take some time to replace. There is no tunnel on the system. The line describes numerous curves, the minimum radius of which is 738 ft. (225 metres). The line is provided with military sidings (*croisements*) at every 9·3 miles (15 km.), with a shunting length of 1,312 ft. New military sidings are said to have been constructed in 1910 at the following miles from Constantinople, 60, 67, 88–90, 104, 161, 186–94. The second siding at each was not then joined to the main line by points, but these could be laid down in a few hours. There are many watering-points along the line; but in

addition to these reservoirs the employment of pulsometers to draw water from the rivers has been contemplated. According to recent information (1915), the line has been doubled from Constantinople to Kuchuk Chekmeje and there are numerous new installations, stores, and appointments at Cherkessköi and Chatalja, and four or five sidings have been constructed at Uzun Köprü. It is also practically certain that from Chatalja a small line, the dimensions and characteristics of which are unknown, goes towards the N. to serve the military purposes of the Chatalja Lines.

Coal and Water. The Oriental Railways work the Keshan collieries. The following are coal depots—Constantinople, Adrianople, Cherkessköi, Dedeagach, Kuleli Burgas.

Unless the existing rolling-stock has been increased from the resources of the Central Powers, it is practically impossible for Turkey to secure coal in war time in any quantity or with any regularity.

The Turkish Government in 1915 required 2,000 tons per diem, which is above the full output of the Zonguldak mines. The normal Government stock of coal is about 20,000 tons. During the war (1915) average stock has been 30,000 tons.

Locomotives could in 1909 be watered at :

Adrianople.
Baba Eski.
Seidler.
Chorlu.
Cherkessköi.
Kuleli Burgas.
Ferejik.
Sufili.
Dedeagach.

Repairs, &c. The main workshops of the railway are at Yedi Kule (Constantinople), but minor repairs can be carried out at Adrianople.

A considerable amount of rolling-stock was destroyed or captured during the war of 1912–13. It is not known how far

it has been replaced by fresh purchases, or how far orders placed in Austria and Germany in 1913–14 have resulted in the appearance of fresh material on the line. According to a 1916 report, Belgian railway cars were being run in very large numbers on this line.

Speed. The speed of the Orient Express between Constantinople and Pavlo is 28 miles p. h., and from Pavlo to Adrianople 31 miles p. h.

Ordinary passenger trains run at a speed of about 27 miles p. h. and mixed trains from 19 to 21 miles p. h.

Permanent Way. The line is single throughout, except the portion between Sirkeji (Constantinople) and San Stefano, the doubling of which was begun in 1910, and thence to Kuchuk Chekmeje, reported to be doubled (1915). The line is of normal (4 ft. $8\frac{1}{2}$ in.) gauge. It is laid on transverse wooden sleepers, to which the rails are fastened by spikes. It was not kept in very good repair, but has recently been much improved and is now well ballasted. It was formerly subject to floods at various points, particularly in the Ergene Valley, but the level has gradually been raised from 18 in. to 3 ft., the openings of existing culverts having been enlarged and several new ones built. Rails were formerly of iron; these were in 1911 being replaced by steel rails, 9·8 yds. long.

Signals. There are electric signals at Adrianople, Kuleli Burgas, Seidler, Muradli, Cherkesskōi, and semaphores at Ferejik and Dedeagach.

Staff. The general manager and traffic superintendent for the whole line, a permanent-way inspector, and a locomotive superintendent for the section from Constantinople to Cherkesskōi reside in Constantinople. Similar but subordinate officials reside at Adrianople.

There were in 1909 three engineers, seven inspectors, and three assistant inspectors for permanent-way duty at Adrianople, also a ganger in charge of each section of 3 miles.

Dedeagach–Kuleli Burgas Branch Line

Watering. Locomotives can be watered at Kuleli Burgas, Ferejik, and Dedeagach. They usually water at Sufili only.

The station buildings on the Dedeagach branch are of stone in the lower story and of wood in the upper.

For military purposes the stations are rather far apart, and additional sidings would be required between Dedeagach and Ferejik, as well as between Sufili and Demotika.

The speed of the trains is extremely slow, that of the ordinary passenger trains being about 22 miles p. h., and of mixed trains 19 miles p. h.

For gauge and permanent way see main line above.

It was reported in 1909 that the permanent way was not sufficiently well kept up to permit of more than a speed of 25 miles p. h.

The arrangements for the dispatch of troop trains from (1) Kuchuk Chekmeje–Kuleli Burgas–Adrianople, and (2) Dedeagach–Kuleli Burgas, prepared for the Turkish General Staff in 1911, provided for the following trains: (1) from Kuchuk Chekmeje to Kuleli Burgas, 20 trains a day in each direction. The 23 miles between Kuleli Burgas and Adrianople were divided into four short stages, and over this section 30 trains a day were to run in either direction. The average time for these trains was 11 hours to Kuleli Burgas and $1\frac{1}{2}$ hours thence to Adrianople; (2) between Dedeagach and Kuleli Burgas, 21 trains a day in either direction. Time for this distance of $69\frac{1}{2}$ miles varies from $4\frac{1}{2}$ to a little over 5 hours.

Since the end of 1913 commissions have been active throughout the Ottoman Empire to fit the railway system to meet military requirements. The object aimed at was to obtain on single-track lines 10 or 12 trains per day in each direction. In fact, however, the companies had done very little up to August and even November 1914; but since that time the military authority, under the impulsion of the Germans, has worked hard and it may be regarded as possible that arrangements now exist for the passage of 10 trains and 50

wagons in each direction every 24 hours on the line from Constantinople to Adrianople, and 8 trains on the branch from Kuleli Burgas to Dedeagach. The wagons can carry 10 to 15 tons and can accommodate 40 men or 8 horses. The Baba Eski–Kirk Kilisse branch is a military line with military sidings every 9·3 miles (15 km.) and no doubt admits of from 10 to 12 trains per day in each direction

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I. Constantinople to Adrianople Main Line

Stations.	*Distances in Miles.*		*Distances in Kilometres. Total.*
	Intermediate.	*Total.*	
Constantinople	—	—	—
Yedi Kule	4	4	7·00
Makriköi	3¾	7¾	12·60
San Stefano	3¼	11	17·70
Kuchuk Chekmeje	2½	13½	21·90
Sparta Kule	10¾	24¼	39·00
Hademköi	8	32¼	52·00
Chatalja	12¼	44½	71·41
Kabakje	9	53½	86·14
Sinekli	12½	66	106·00
Cherkessköi	14½	80½	129·79
Chorlu	15¼	95¾	154·21
Muradli	16	111¾	180·00
Seidler	9¼	121	193·00
Lule Burgas	11	133	212·00
Baba Eski (Alpulu, Alapie)	10	143	230·00
Pavlo	13	156	251·00
Uzun Köprü	13	169	272·00
Kuleli Burgas (in Bulgaria)	6½	175½	282·00
Urlu (officially spelt Ourli in Bulgaria)	5½	181	290·00
Adrianople (Karagach, in Bulgaria)	17	198	318·00

The kilometric distances have been retained, as the line is marked throughout with posts indicating distances in kilometres.

PRINCIPAL BRIDGES ON THE ORIENTAL RAILWAY FROM CONSTANTINOPLE TO ADRIANOPLE

From Constantinople.		*Name of stream crossed.*	*Length of bridge in yards.*
Miles.	*Kilometres.*		
20½	33·5	Tashlu Dere	43·75
41½	67·5	Kara Su	103·90
53⅓	86·5	Kara Su	32·81
73	128	Chorlu Dere	138·89
78	131	Chorlu Dere	43·75
85	138	Chorlu Dere	76·55
108¾	175	Chorlu Su	108·27
113	183	Ergene Su	108·27
121	195	Ergene Su	48·12
131	212	Ergene Su	162·95
133½	215	Burgas Dere	16·40
133¾	216	Burgas Dere	16·40
142	229	Nehlan Dere	21·87
146½	236·5	Baba Eski Dere	32·81
150	243	For flood purposes	21·87
152½	245	Doghanja Dere	21·87
153	246·5	Süd Dere	32·81
153½	247	Havsa Dere	32·81
157½	253	Tatar Dere	48·12
169	273	Demirji Dere	54·68
174	280	Maritsa	140·08
174¼	280·5	Maritsa	324·81
174¾	281	Maritsa	87·49

Constantinople (alt. 13 ft.). The Sirkeji station is situated in a crowded part of Constantinople with little available space. A brick two-storied building contains the station offices and waiting-rooms, which open on a departure platform 180 yds. long and 15 yds. wide. There are good approaches by a metalled road, 36 ft. wide. The arrival platform is the same length as the departure, and leads into a small courtyard for carriages 60 by 45 yds.; the approaches are more cramped than for the departure platform. The offices of the management of the Oriental Railways are situated in a brick building at the end of the station offices. The goods sheds are not so extensive as might be expected at such a terminal station. The central shed is zinc roofed, 100 yds. long and 12 yds. wide, with a platform 3 ft. 6 in. in height, for unloading trucks into carts. This shed has (*a*) on the E. a store 145 yds. long and 12 yds. wide, but without platform,

(*b*) on the W. a shed, partly a depot and partly a store belonging (1909) to Shenker & Co., an Austrian firm of forwarding agents, which is 140 yds. long and 12 yds. wide. Platform to NE. of last-mentioned shed and marked D on C.S.C.S. 2451 is 120 yds. long and 12 yds. wide with a masonry platform 3 ft. 6 in. high on one side. End-loading can be done here. A gate leads directly on to the main road. There are 6,500 yds. (about $3\frac{3}{4}$ miles) of goods sidings. In addition there are 2,500 yds. of sidings for passenger service, including the arrival and departure lines. There is a small restaurant opposite the station offices. Between the goods sidings and the shore of the Bosporus is an open space used by native sailing boats for unloading cargo. The quay wall is formed of wooden piles, and the depth alongside is 4–6 ft. This quay is 180 yds. long with an open space 40 yds. wide approached from the main street by a gateway at the W. end. The sidings and the open space might be utilized for entraining troops landed at the quay from boats or at the Sirkeji landing-place just outside the gate. Platform D referred to above would be most useful for entraining artillery. Farther E. is a stone quay used for landing coal for railway use or loading goods into barges. This quay has a depth of 4 fathoms alongside. Three steam cranes are employed here and run on rails for a length of 80 yds. They are numbered 1, 2, 3.

No. 1 can lift 1,500 kilos, or 1·5 tons.
No. 2 can lift 1,300 kilos, or 1·3 tons.
No. 3 can lift 2,500 kilos, or 2·5 tons.

There is a turntable and a water reservoir.

There is a siding along the quay reached from the main sidings by turntables. A large stock of coal is usually kept here. There is a goods depot in a large masonry building two stories high. The engine sheds with other coal stacks are on the opposite side of the station. The lighting arrangements of the station and platform are very poor, only a few gas lamps being employed. There is normally no night service of trains; the earliest is at 6 a.m. and the latest at

8 p.m. Work on the quays ceases about an hour after sunset. The repairing works are at Yedi Kule (4 m.).

Leaving the Sirkeji terminus at Constantinople the line curves sharply round under the walls of the old Seraglio Palace. A masonry over-bridge leads from the landing quays of Seraglio Point into the palace and is used by the Sultan when going from Yildiz to St. Sophia. Along the shore are masonry walls partly ruined, then a strip about 250 yds. wide of waste ground and vegetable gardens is traversed by the line.

Three large magazines for small arms ammunition are farther along in the open space to the right; they are easily recognized by prominent lightning conductors. Opposite the lighthouse is a level crossing. The line curves to the W. following the Marmara coast and having the walls of the old palace on the N. Pass a block of two-storied masonry barracks for one battalion.

Skirt maze of low wooden houses with waste ground up to the walls. Path parallel to line.

Landing place for native boats unloading wood; unsheltered, with short piers; approaches crowded with wooden stacks.

The minimum radius of the curves from Constantinople to San Stefano is 738 ft. The maximum gradient from Constantinople to Chatalja is 1 in 78 ft.

Total distances from Constantinople. miles	
2	**Kum Kapu,** small passing station in the town, 100 yds. of siding at E. end. Low wooden station buildings. Open space 25 yds. wide to N. of line opening directly on street. Crowded houses to S. Good approaches to station on N. through crowded Armenian quarter. Skirt parallel to old walls through ruins and rubbish. Path follows the line. Telegraph, 12 wires, on iron poles, along the line.
2½	**Yeni Kapu,** halting-place in crowded part of town, no sidings. Small shed for offices. Space of 10 yds.

Total distances from Constantinople.

miles

N. of line opening on narrow crowded streets. Level crossing just W. of station. Wooden pier, 100 yds. long, used by native boats. Cut across bend through orchard and vegetable gardens.

3¾ **Psamatia,** halting-place in crowded Greek quarter of town, no sidings. Small shed for offices. Narrow space to S. of station. Landing-pier for native boats directly S. of station. Level crossing just W. of station.

4 **Yedi Kule** (alt. 32 ft.) at W. end of Constantinople. Passing siding and two other sidings on N. side of station which lead to a platform for unloading stores, 150 yds. long. Total length of sidings, 1,090 yds. Building and repairing shops adjoin the station and are connected with it by sidings. A siding also leads to the town gas-works. There is a watering-tank at this station. Passing through the old walls of Constantinople, which are thick but in a ruinous condition, the line crosses the coast road by a 24-ft. girder bridge, and ascends a broad spur, at the end of which along the coast is the Zeitun Burnu Foundry and Cartridge Factory. The country is generally bare and unenclosed on either hand. The line then passes through the suburb of

7¾ **Makriköi,** a favourite European quarter, with many villas, and good streets leading to the station. Two sidings, providing a length of 560 yds.

11 **San Stefano** (**Hagia Stefanos**) (alt. 49 ft.). The station is situated on the northern edge of the small town which forms a suburban resort along the Marmara, with good streets leading down to the shore. Two sidings, providing 450 yds. accommodation. Small engine-shed for the suburban traffic. Water-tank. An unmetalled track leads N. over open

Total distances from Constantinople.

miles

country from station. Minimum radius of curves from San Stefano to Cherkessköi, 984 ft.

Continuing over bare country, skirting the Marmara, the line reaches

13½ **Kuchuk Chekmeje** (alt. 49 ft.) station at the mouth of lagoon of the same name. For half a mile in front of the station is a good sandy beach with an easy slope up to the railway. Two sidings 530 yds. long. Additional sidings could be constructed if necessary E. of the station. Near is the Floria estate. Behind the station monument to Russian dead 1877–8. The town lies about 1¼ miles to the NE. The Adrianople chaussée, roughly metalled, crosses the line here at the mouth of the lagoon by a masonry bridge, after which it follows the coast towards **Buyuk Chekmeje.** Boats drawing 2 ft. 6 in. to 3 ft. can cross the sandy bar at the mouth of the lagoon, and ascend for a few hundred yards, but the way is blocked then by a fishing weir of stakes. The line turns inland, following the shore of the lagoon, on the far side of which are low bare hills. It then curves round the northern shore of the lake at the foot of some rocky hills covered with low scrub.

20½ A deep stream with marshy banks, the Tashlu Dere, is crossed at the head of the lake by a bridge of three 40-ft. plate girders on stone piers. From the bridge the line winds over a broad clay spur and ascends a valley to the NW. in which is a small stream, the Ak Bunar Dere.

24¼ **Sparta Kule** (alt. 49 ft.). Small passing station with one siding, 400 yds. long, and a water-tank.

Ascending the valley of the Ak Bunar Dere, a small stream, by an easy gradient of 1 in 80, the stream is crossed by two 30-ft. girders on stone piers.

Total distances from Constantinople.

miles

The valley narrows for a short distance and then opens into a wide depression on the E. side of the **Chatalja** Lines. The track here is cut in a steep hillside of stony clay.

32¼ **Hademköi** Station is at the summit of the ridge behind the crest of the lines. There are two sidings of 400 yds. each. The station buildings lie to the S., with wide approaches directly into the village. Abundant space is available for detraining troops, but additional sidings are necessary for that purpose. Short additions might be made in the station yard or along the road in the village.

The line continues to ascend at 1 in 80 for half a mile to the crest of the position, where additional sidings might be made. A military station might be constructed on a short branch laid along the crest to the N. A metalled road crosses the line here and runs N. in rear of the forts.

Leaving the crest the line runs down a broad clay spur at a gradient of 1 in 80, passing some of the works and the village (? and fort) of

40½ **Baghche Ish,** no station, near the bottom of the spur. It then runs across the broad level valley of

41½ the Kara Su, crossing the stream by an iron girder bridge on stone piers.

This stream is crossed again at mile 43.

44½ **Chatalja** Station (alt. 49 ft.) is situated 1½ mile from the small town of **Chatalja,** which lies in a fold of the ground to the SW. A metalled road leads to it, crossing the stream by a wooden trestle bridge. The station had (in 1909) two sidings of 450 yds. each, and a water-tank. Near it were some wooden huts used on emergency as a quarantine station. But according to recent information (1915) there are

Total distances from Constantinople.

miles

numerous new installations, stores and appointments here. (It is practically certain that a line runs N. from Chatalja to serve the military purposes of the Chatalja Lines, but the dimensions and characteristics of this small line are unknown.) Low undulations E. of the line hide it from view of the crest of the Chatalja lines. There is a chain of forts, trenches, and ramparts on the heights (alt. 394–738 ft.) along the marshy Kara Su. Constructed in 1877, they have since been strengthened and form a barrier about 18 miles long between Lake Derkos on the Black Sea to the Lagoon at Buyuk Chekmeje on the Sea of Marmara to protect Constantinople on the land side. The line ascends gradually, maximum gradient to Cherkessköi 1 in 66, following the valley of the **Kara Su** (to be distinguished from the Kara Su just mentioned).

53½ **Kabakje** Station (alt. 167 ft.) has two sidings of 350 yds. each, and is situated about half-way up the side of the valley. On nearing the crest o the ridge patches of brushwood some 6 ft. high and occasionally low oak forest commence to appear. The soil becomes gravel and sand which dry quickly after rain. Several cart-tracks traverse the brushwood, generally parallel to the line.

Shortly after leaving the station the line crosses the Kara Su.

66 **Sinekli** Station (alt. 725 ft.) has two sidings of 350 yds. each, and some sheds for storing charcoal obtained by burning the short brushwood. This is a considerable local industry. A rough metalled track in bad repair, part of the track from Chatalja to **Cherkessköi,** crosses the line near this station. A cart-track also runs N. to **Istranja**. The station is

Total distances from Constantinople.

miles

situated on the crest of a broad ridge, the watershed of the Black Sea and the Sea of Marmara.

Leaving the station the line winds along the watershed, rounding the heads of some ravines running S., which are choked with a mass of low oak-trees and brushwood. It takes an hour and a half to traverse this oak wood, after which the land becomes for a time quite uncultivated. An easy descent then leads into the broad valley of the **Chorlu** stream, which has steep banks, and flows in a sandy channel.

73 Bridge over Chorlu Dere.

Cultivation now commences, and the brushwood gradually disappears from the slopes.

78 The line crosses the stream by a bridge of three 30-ft. lattice girders on stone piers.

80½ **Cherkesskŏi** Station. An important engine depot for the Chatalja section. There were (1909) five sidings of 500 yds. each. A coal depot with a supply of about 200 tons was usually maintained here. Coal was loaded on the tenders by baskets and a wooden ramp. There was an engine-shed to contain six engines. There was a water-tank. Usually six engines and about 30 wagons were to be found in this station. A short siding ran to some sheds for storing charcoal. The station had a small inferior restaurant. But according to recent information (1915) there are numerous new installations, stores, and appointments here.

From Cherkesskŏi to Muradli the minimum radius of the curves is 1,230 ft. From Cherkesskŏi to Pavlo the maximum gradient is 1 in 126. The scattered village of **Cherkesskŏi**, low huts, lies beyond the stream. There are no buildings near the station. An unmetalled cart-track runs over easy country to

Total distances from Constantinople.

miles

Serai and **Vize** ; another cart-track runs S. to **Kinekli.** Just beyond the station the line recrosses to the right bánk of the stream by a bridge of six 20-ft. lattice girders.

85 Bridge over Chorlu Dere.

The railway now descends an open valley which gradually widens ; sandy soil and some cultivation, with a few scattered villages.

87 Cross to l. bank by four 30-ft. spans of lattice girders on stone piers underneath the rails.

Close to Chorlu Station cross a side stream by three 40-ft. lattice girder spans.

95¾ **Chorlu** Station. This is a station of some importance, as the Constantinople–Adrianople road crosses here, and a good unmetalled road connects with Rodosto (20 miles). The country around is open and undulating. The station has three sidings of 500 yds. each, a water-tank, and a small goods shed.

108¾ The line descends the valley of the Chorlu stream, and near Muradli crosses to the r. bank by five 40-ft. lattice girders on stone piers.

111¾ **Muradli** (Köpekli) Station (alt. 269 ft.) has four sidings, three of 500 yds., two watering-pumps, a small turntable, and two military loading platforms, one old one 33 yds. long, and another, constructed about 1909, 328 yds. long ; also a small goods shed. This station is important from a military point of view, as being that at which troops brought from Anatolia to Rodosto entrain. It is connected with **Rodosto** (14½ miles) by a good metalled chaussée (see Route 10). A branch railway is said to have been projected from Muradli to Rodosto and Gallipoli (75 miles).

Total distances from Constantinople.

miles

Muradli is the centre of a cattle-raising country. There are flour-mills at **Sundukli,** some 4 miles to the NE. There are about 150 houses in the town, which is the centre of a Nahiye.

From Muradli to Pavlo the minimum radius of the curves is 1,312 ft.

The valley now merges into that of the

113 **Ergene Su,** which is crossed by a bridge of three 40-ft. lattice girders 25 ft. above water-level. The streams here are liable to sudden freshets, which in 1902 carried away a bridge at this place, and some others which have since been widened.

The line continues along the broad cultivated valley, crossing to the l. bank of the stream (now called the Ergene River) near Seidler Station, 9¼ miles from Muradli, by four 40-ft. spans of lattice girders underneath the rails, on stone piers 30 ft. above the stream-level.

121 **Seidler** Station (alt. 193 ft.) is a small place with two sidings, each 350 yds. long, a small goods shed, and a water-tank.

131 Continuing down the broad valley of the Ergene, the line recrosses to the r. bank 1 mile before Lule Burgas is reached. In 1902 the bridge here was completely destroyed by a sudden freshet, heavy girders being swept 200 yds. down the stream. It has been replaced by a bridge having girders over and not underneath rail-level.

132 **Lule Burgas** Station (alt. 157 ft.) is 3½ miles S. of the town, with which it is connected by a roughly metalled chaussée. There are two sidings here, each 500 yds. long, with a short additional dead-end siding 150 yds. long. There are also a small goods shed and a water-tank.

Total distances from Constantinople.

miles

Continuing along the Ergene Valley, the line crosses the Burgas Dere and numerous small streams.

133½ Cross the Burgas Dere by one 40-ft. lattice girder (above the rails) and another on stone piers 20 ft. above stream-level.

142 Cross the **Nehlan Dere** by a bridge of similar construction. The line then skirts the foot of some low undulations on the N., with wide marshy meadows a mile wide, traversed on the S. side by the sluggish stream of the Ergene.

143 **Alpulu** (Baba Eski Junction) (alt. 111 ft.). The village of **Baba Eski** is about 6 miles to the NW. on the Constantinople-Adrianople road. A few houses, khans, cafés, and stores with a small yard lie just outside the station to the N. Carriages and ox-carts are normally obtainable here for the journey to **Kirk Kilisse,** to which place a contractor maintained (1909) a regular cart service for goods. South of the station are some houses for railway officials, with a small forge and carpenter's shop.

A good metalled road runs N. to Kirk Kilisse. The flat valley of the Ergene has deep black soil with marshy meadows. The stream is deep and sluggish except in flood, and is bordered by reeds. The Hairobolu road crosses by a masonry bridge of one 60-ft. span, with two minor arches.

The Baba Eski Junction station has five sidings (two having been built in 1910), of which two are 400 yds. long and one 300 yds. long, capable of accommodating 60 trucks; also a small goods shed and a water-tank. There is a turntable, two watering pumps, and a newly constructed military platform 120–30 yds. long. A shunting engine was usually kept here.

Total distances from Constantinople.

miles

Beyond the station the valley is flat and marshy with deep black soil, the stream itself being deep and sluggish with reeds along the banks. Numerous small streams running into the Ergene are now crossed, principally by lattice girder bridges. Just beyond the junction station there is a bridge of three 30-ft. lattice girders underneath the rails on stone piers, 12 ft. high, over a stream nearly dry in summer.

146½ The **Baba Eski** stream is crossed in a broad meadow by two bridges, the stream flowing in a double channel:

1. Five 45-ft. lattice girders underneath the rails on stone piers and abutments, 12 ft. above stream-level.

2. Five 50-ft. lattice girders underneath the rails on stone piers, 15 ft. above stream-level.

150 Bridge for flood purposes crossed.

152½ The line next crosses the **Doghanja** (Doghinj) **Dere** by two 30-ft. lattice girders on a stone pier, 20 ft. above stream-level. The valley of this stream is very marshy and the current slow in summer.

153 The **Süd Dere** is crossed by three 45-ft. lattice girders on stone piers 30 ft. above stream-level. The

153½ **Havsa Dere,** a wide marshy valley similar to the others, is crossed by two bridges, one of five 20-ft. lattice girders underneath the rails, and a second a little farther on of three spans of 60-ft. plate girders, above rail level, with stone piers and abutments.

The Ergene is here a deep sluggish stream with clay banks. Some low scrubs and bushes line the river valley. The line skirts the border undulations.

156 **Pavlo** or **Pàulo Köi** Station (alt. 82 ft.) has two sidings of 350 yds. each, a small goods shed, and a small depot of rails and sleepers. The village (Turkish) is close to the station and possesses a few good houses.

Total distances from Constantinople.

miles

$157\frac{1}{2}$ The railway then crosses the **Tatar Dere** on a bridge of four 35-ft. spans of lattice girders underneath the rails on stone piers and abutments, 15 ft. above the water. In the summer there is little water in the stream.

The line then crosses a small side valley by two 25-ft. lattice girders on stone piers 12 ft. above water-level. Two small bridges, one of four 15-ft. spans, with piers 8 ft. above water-level, another of four 25-ft. spans, 10 ft. above water-level, are passed soon afterwards. All these bridges are across the valleys of small tributary streams entering the Ergene from the N.

Some miles farther on, just before reaching Uzun Köprü Station, the line curves out of the Ergene Valley through a low cutting in a slight watershed into the broad valley of a stream flowing into the Maritsa.

169 Cross **Demirji Dere.**

Uzun Köprü Station (alt. 115 ft.) to the N. of the town of the same name. This station had in 1909 two sidings of 400 yds. each and a large goods shed. Several buildings near. In 1915 four to five sidings were laid down here.

The town of **Uzun Köprü** is $2\frac{1}{2}$ miles distant on the other side of the Ergene, being connected with the station by a causeway and bridge nearly a mile long. The town has (1915) about 1,200 houses inhabited by Turks, Muhajirs, and some Jews, most of the Christians having been expelled. It lies on the l. (South) bank of the Ergene River. The town itself is of small importance, but it has recently become the chief forwarding base of the Turkish army in Gallipoli (78 miles).

Total distances from Constantinople.

miles

In ordinary times Uzun Köprü had a small cavalry garrison (two squadrons) and there was also a military hospital. On the opening of the Dardanelles campaign, and especially when the presence of allied submarines in the Sea of Marmara imperilled sea transport, Uzun Köprü became the point from which drafts and reinforcements came by rail from Adrianople, Kirk Kilisse, and (especially) from Constantinople, to be then sent to the Peninsula by the Uzun Köprü–Keshan–Kavak–Gallipoli road, a good chaussée. Large convoys of provisions could also be sent southwards from Uzun Köprü, and the town is reported to have become the chief centre for the collection and forwarding of supplies for the Peninsula. A cart depot is reported to have been formed here, while much work has been done on the neighbouring roads.

On leaving Uzun Köprü the line descends the valley of a small stream. The valley is ¾ mile wide, with some meadow land and brushwood on either side.

Two culverts of 25-ft. span are passed over the head-waters of the stream, which is dry in summer. The line then crosses the swampy bed of a stream by six spans of 15-ft. lattice girders underneath the rails.

As the **Maritsa** Valley is approached, a bridge is crossed of two 30-ft. spans of lattice girders underneath the rails, 15 ft. above the water, with stone piers and abutments.

174 The railway bridge over the **Maritsa** River is now reached. This is of particular importance, as the main line passes over it and connects at **Kuleli Burgas** with the line to **Dedeagach** and **Salonica.**

At this railway bridge the River Maritsa flows in three channels, the largest being near the r. bank. The following is a report on the bridge, Sept. 1916.

Total distances from Constantinople.

miles

The bridge commences from the l. bank with six 30-ft. and five 80-ft. spans of lattice girders, followed by a short length of earth embankment. Then comes the bridge over the middle channel, 25 ft. high and consisting of fifteen spans of 55-ft. lattice girders. The piers consist of iron piping about 18 in. in diameter, braced together with stays. Fifty yds. beyond is the bridge over the western or main channel, formed of three 150-ft. spans of box-girder formation 15 ft. square, through which the train passes. The piers are of masonry, and the rails are 30 ft. above the summer height of the water. The bridge was bombed by the R.N.A.S. in Dec. 1916 and Jan. 1917.

For 200 yds. above the bridge on the r. bank is a retaining wall to check the rush of the current.

175½ **Kuleli Burgas** Station (alt. 79 ft.). Junction with the Demotika–Dedeagach–Salonica railway. The station contains 1¾ mile of sidings. There are two sidings of 400 yds. each, two of 600 yds. each, with a big siding running westward for 900 yds. to a dead end. Small restaurant. There are a turntable, two watering-tanks, and a coal depot at this station. A rough cart-track, passable for guns, leads from Kuleli Burgas Station to the crest of the high spur W. of the bridge. Along the flat ground on the l. bank an embankment 25 ft. high has been constructed as an immediate approach to the bridge. The dead-end siding accommodates 50 trucks which are kept here in reserve.

There are only a few wooden huts and some cafés near the station.

The village, a small place inhabited (1909) by Turks and Bulgarians, is situated 1 mile to the W. under a ruined tower on the hill-side.

Total distances from Constantinople.

miles

The line now skirts the Maritsa, following closely some low undulations 50 to 70 ft. above river-level.

The river valley extends 1 to 1½ miles to the N., and is marshy, with some cultivation and patches of brushwood.

Just beyond Kuleli Burgas a stream is crossed by two 30-ft. lattice girders underneath the rails on a pier 15 ft. above the water.

A little farther on is a bridge of three 15-ft. spans over a marshy watercourse.

181 **Urlu** (Ourli), a small station. Four sidings, three of which are from 328 to 382 yds. long, one being approximately 980 yds. long. This latter siding accommodates from 80 to 100 empty trucks reserved for military use.

The **Baghche Dere,** flowing through meadows in a wide, flat valley from the S., is crossed by a single span of a 40-ft. girder.

188½ **Inoghlu** (Yenioglu) Station probably here.

The line now skirts closely along the low hills bordering the Maritsa, and enters the girdle of forts at Demirtash.

198 **Adrianople** Station (alt. 137 ft.). This is a large station situated in the detached suburb of **Karagach** on the S. side of the Maritsa and connected with the town by a chaussée 2 miles long. The road runs for some distance beyond the bridge, and may be flooded when the river is high. The approaches to the station are good. There are eight sidings, two of which are from 1,750 to 1,950 yds. long, and the remainder from 750 to 850 yds. long. There are two military loading platforms E. of the station, one of which is 90 yds. and the other 440 yds. long.

There is an engine house, a goods shed, water-tank, and coal depot.

II. BABA ESKI JUNCTION (ALPULU)—KIRK KILISSE BRANCH LINE

Stations.	Approximate distances in miles.		Approximate distances in kilometres.
	Intermediate.	Total.	Total.
Baba Eski Junction (Alpulu, Alapie) (alt. 111 ft.)	—	—	—
Mandra (alt. 108 ft.)	—	—	—
Baba Eski town (alt. 226 ft.)	6½	6½	10
Tashaghil (alt. 337 ft.)	5½	12	20
Kavakli (alt. 567 ft.)	9	21	33·75
Kirk Kilisse (alt. 666 ft.)	7	28	45·00

On all this branch the minimum radius of the curves is 984 ft. and the maximum gradient 1 in 100.

Military crossings are found at every 9·3 miles (15 km.).

This branch, which leaves the main line at Mandra, was opened to traffic in 1912. The line crosses diagonally the foothills of a spur running S. to N. to Baba Eski town station, and thence runs N. to Kirk Kilisse along the crest of the spur of downland between the Baba Eski Dere and Bokluja Dere. The road from Baba Eski town to the railway passes through a grassy country of black soil difficult to cross in wet weather. Baba Eski town is a collecting centre; grain, butter, cheese, and eggs are to be found here. Fuel is lacking. There is a good field of assembly to the N. of Baba Eski Station, large enough for an infantry brigade.

III. DEDEAGACH—KULELI BURGAS BRANCH LINE

Stations.	Distances in miles.		Distances in kilometres.
	Intermediate.	Total.	
Dedeagach	—	—	—
Ferejik	17½	17½	28
Merhumli Siding	8	25½	41
Bedekli	5	30½	49
Sufili	12½	43	69
Saltiköi	7	50	80
Demotika	11	61	98
Kuleli Burgas	8½	69½	111

Kilometric distances have been retained as the line is marked throughout by posts indicating distances in kilometres. See also *Handbook of Macedonia, &c.*, Route IX, p. 448.

The trains on this line, although it is for the most part nearly level, travel extremely slowly. The mixed conventional train, which in normal times connects three times a week with Salonica, travels at $21\frac{3}{4}$ miles p.h. The ordinary mixed train travels at $18\frac{1}{2}$ miles p.h., and goods trains at the same speed, except on the Merhumli incline, when the speed is $15\frac{1}{2}$ miles p.h. The greatest admissible speed for mixed trains is 25 miles p.h., and for goods trains $21\frac{3}{4}$ miles p.h.

It is to be noted that there are three stations at Dedeagach: a small station on the W. of the town, apparently called the Junction Station (for Salonica), although it is actually a terminal station; a large station on the E. of the town, apparently known as the Oriental Station; and the Military Station, NW. of the Oriental Station and connected with it by a loop line.

The Junction-line station of Dedeagach (276 miles from Salonica) is situated outside the town, on the W. side, near the chaussée along the coast leading to Makri.

The station building is a small one of the ordinary type and possesses a goods shed to unload one wagon at a time.

There is a water-tank supplied by a steam pump, also a small engine-house, a turntable, and a small stack of coal with a coal-loading stage.

Outside the station, to the SE., is a block of infantry barracks which can accommodate 300 men. Barracks are also reported (1914) 2,500 yds. to W.

This Junction-line station is 400 yds. from the coast, and a short siding runs to a wooden pier, 110 yds. long, which was constructed to land railway stores, but is now disused. Some of the trestles appear to have become displaced and the pier would require repair. There is about 12 ft. of water at the head of it.

The Oriental Station, to which most of the traffic of

Dedeagach goes, lies on the E. side of the town. From it a short loop-siding connects with the Military Station, which is ½ mile NW. on the Salonica–Dedeagach Junction line. The Oriental Station is reported to have 3,020 yds. of sidings. There are stores, offices, and a petroleum store at the W. of the station along a concrete quay with a wall 12 ft. high. This quay extends about 600 yds. along the sea-front and has eight piers of iron rails 45 to 50 yds. long. On the W. and E. of the station are found engine-houses, that on the E. having a pump-well. Another well is found on the NW. of the station building. There are a turntable, repairing works, and coal depot. The custom-house and another store, also five sidings, three of which are 280 yds. long and two 130 yds. long, are found along the Boat Harbour and have lines on both sides connecting with the station.

The only approach to the *Military Station* from Dedeagach is an unmetalled cart-track which continues up the valley to Bodoma. The ground is firm near the station and does not easily cut up after rain. The Military Station is situated in level country dotted with large trees and with some cultivation. The station is specially constructed for military purposes. The platform is 430 yds. long, 10 yds. broad, and $3\frac{1}{2}$ ft. high, having a dead end for loading guns at either end of the main platform. Separated from this is, at the E. end, another smaller platform, 50 yds. long, 10 yds. broad, and $3\frac{1}{2}$ ft. high, designed for loading ammunition. The total length of sidings is 1,350 yds. Fifty-four wagons could be loaded simultaneously at the main platform and six at the ammunition platform. There was (1909) a watchman's house and T.O., with a small officers' pavilion at one end of the platform; otherwise no covered accommodation. There were no lamp-posts or lighting arrangements on the platform. Usually some thirty covered wagons were kept in the sidings here. Bodoma (Yeniköi) Junction–Ferejik Branch starts here.

DEDEAGACH—KULELI BURGAS BRANCH LINE

Line runs in general direction E. close to shore across low-lying ground, crossing several streams.

miles

0 **Dedeagach.** Leaving the Oriental Station the line runs ½ mile distant from the coast, here a low shingly beach, and passes patches of cultivation and low undergrowth. Three-quarters of a mile to the N. are steep wooded outliers from the hills on that side.

4¼ The line leaves the coast and the wide marshy delta of the Maritsa, which extends S. as far as Enos, and follows a partially cultivated strip between the marshes and the hills.

An unmetalled track over gravel and sandy soil follows the line a short distance to the N. of it.

6¼ The wide shingly bed of the **Lijje** or **Ilija** stream is crossed by a lattice girder bridge of ten 30-ft. spans on stone piers.

9¼ A temporary station here opened for the hot baths of Ilija. The line now gradually bends to the N., skirting low hills covered with brushwood.

13 Line reaches bank of N. mouth of Maritsa, and turns in general direction NW., still following foot of hills to N.

17½ **Ferejik** Station (alt. 26 ft.). Two sidings of 400 yds. each, water-tank, small goods shed, in open country with gravelly soil and a little cultivation, about a mile E. of the town, which stands on rising ground. It is connected by a roughly metalled road. Some cultivation, vineyards, but country generally bare. The station of the **Bodoma–Ferejik** branch of the **Salonica–Dedeagach** line (which see) lies ¼ mile to the S. and has a connecting siding. It has a water-tank and turntable with 1,000 yds. of sidings.

Line runs in general NNE. direction up W. side of the Maritsa Valley, at average distance of ½ mile from

miles

the western arm of the river; it skirts the foothills on one side and the marshy ground along the Maritsa on the other; a track is crossed leading to the ferry at Kaldirkoz, whence tracks lead to Ipsala and Enos. In flood time this ferry is impracticable owing to the marshes on the l. bank (for bridge, see p. 256).

19 Line crosses the Kavarjik Dere by a bridge.

23 The line ascends a flat-topped spur, which (alt. 356 ft.) juts out eastward towards the Maritsa. This is the Merhumli incline and the only gradient of any importance on this section of the line.

24¼ The summit of the southern edge of the spur is reached, after which is a slight descent to mile 25¾, where is a short passing siding for trains. A slight ascent follows to a broad spur, the summit of which is reached at mile 28, after which the descent to the Maritsa Valley commences. The line reaches the foot of the descent at mile 30 and skirts low hills covered with trees and brushwood to the l., and the marshy ground along the Maritsa to the r.

25½ **Merhumli** Siding.

30½ The railway reaches **Bedekli** Station with one siding of 400 yds. Bedekli is a small place with little traffic. Direction of line N.

38 The line crosses the shingly bed of the **Kutluja Chai,** a large mountain stream, by ten spans of 30-ft. lattice girders underneath the rails on stone piers 15 ft. above water-level. There is little water in the stream in summer. The road bridge is ¼ mile upstream. Line ascends another spur which runs down to river bank, and 2½ miles farther on leaves spur and reaches valley, which is here narrower. River ½ mile E.

43 Reach **Sufili** (Sofali), close alongside the town, which is surrounded by a wide belt of gardens, orchards, and vineyards. The Maritsa is now ¾ mile to the E.,

miles

with cultivated country intervening. At Sufili are three sidings of 400 yds. each, with a small goods shed and loading platform and a water-tank. The hills to the W. are covered with low trees and brushwood. Line goes N., then E., then NE. up valley to Demotika.

50 **Saltiköi.** Greek village of 360 houses, opposite which is a ferry over the Maritsa.

60 The **Kizil Deli Chai**, a large mountain stream from the hills, is crossed by a bridge of one 150-ft. box-girder span, with two spans of 100-ft. lattice girders underneath the rails, which are 40 ft. above the stream. The banks are rather steep, the l. bank slightly commanding the r. bank.

61 **Demotika** Station (alt. 69 ft.) about a mile E. of the town, with which it is connected by a good metalled road. The station has three sidings of 400 yds. each and a small goods station with a loading platform. There is a silk industry at Demotika. Ferry over Maritsa just above the junction of the Kizil Deli Chai. The line continues to skirt low bare hills which rise rather steeply on the W., the Maritsa lying to the E. It then winds E. round a high spur which commands all the country to the E. besides both the bridges across the Maritsa just below it.

69½ On the N. side of this spur, the junction with the main line is reached at **Kuleli Burgas.** (See Main Line.)

IV. BODOMA (YENIKÖI) JUNCTION—FEREJIK BRANCH LINE

This is a short line built for strategical purposes to avoid Dedeagach. It runs in general direction E. through a rough hilly tract from Bodoma Junction across to Ferejik on the Oriental Railway to Adrianople. It has sharp gradients and curves, with several small bridges. Little traffic is carried over it in peace time. It is only $23\frac{1}{2}$ miles (38 km.) long; and has military sidings at mile $21\frac{1}{2}$ (34·7 km.) from the Junction and at mile 35 (56·6 km.). Ferejik is 271 miles (436 km.) from Salonica.

The permanent way is laid on steel sleepers throughout. (See also *Handbook of Macedonia*, Route VIII, p. 447.)

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